

METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, D.D., Editor.

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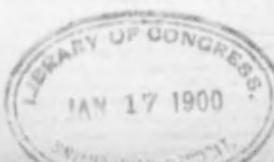
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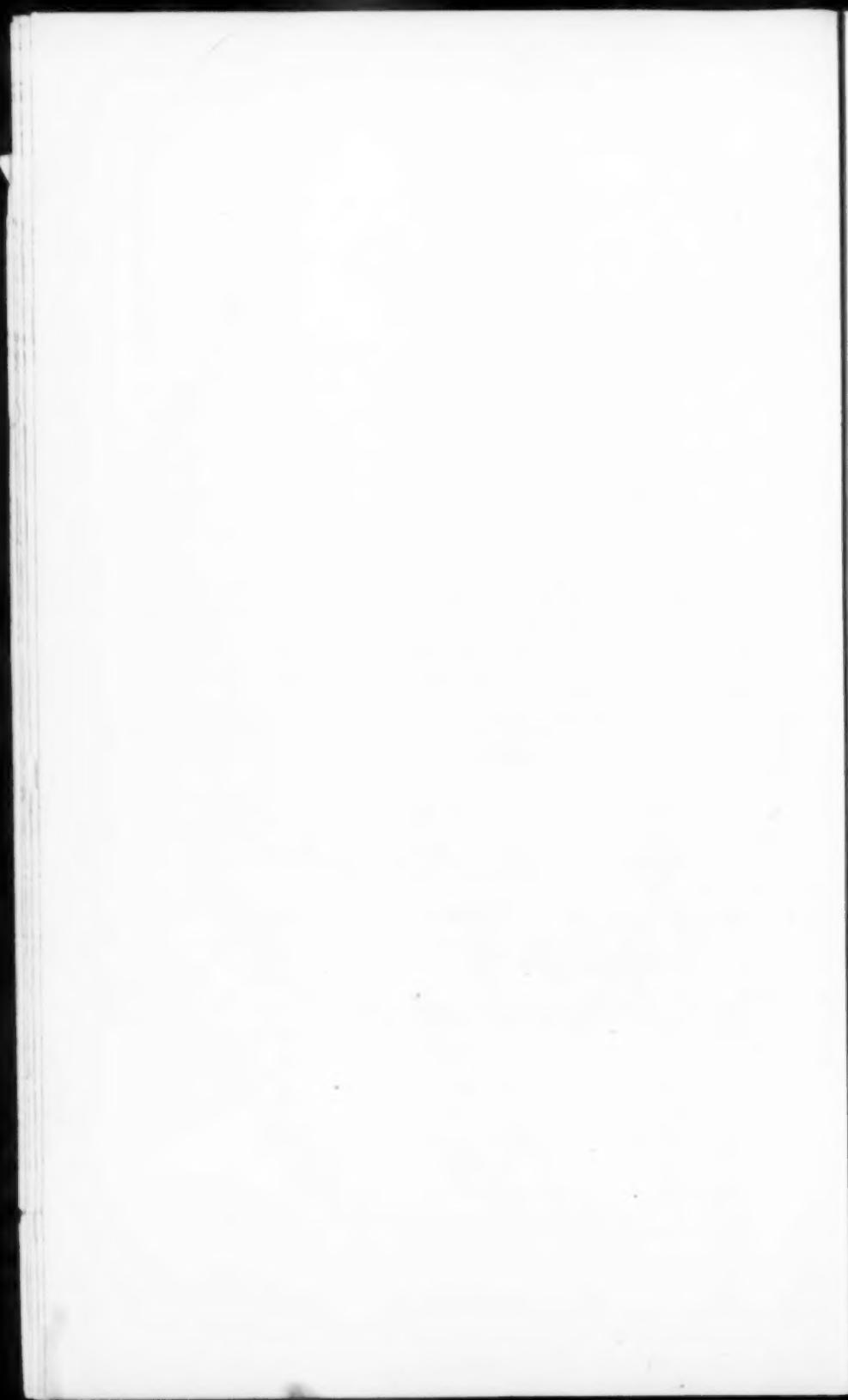
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METHODIST REVIEW.

JANUARY, 1900.

ART. I.—EXPANSION A POLITICAL AND MORAL OPPORTUNITY.

THERE is little doubt that the majority of the American people are in favor of expansion. So far as the West Indies are concerned the argument against expansion has so little force that a proposition from the Cubans for annexation would, we believe, find ready acceptance. These islands are close to our shores, have a large commerce with us, and we could do more for them than any other power, and they are worth more to us. The great distance of the Philippines, the character of their population and civilization, and the variety of languages they speak raise different questions. But whatever questions are raised that of imperialism is not really at issue. This is a more formidable and forbidding word than expansion, and does not mean the same thing. It has too strong a foreign flavor for our simple democratic palates. It is intended to discredit the idea to which it is applied, and induce Americans, because of their natural antipathy to what it represents, to take firm ground against expansion. If expansion means that in order to govern our distant possessions our government must be clothed with imperial powers and prerogatives we want none of it. But it does not mean that; the word has been coined to strengthen an argument that has manifest weaknesses.

Expansion is not associated in our minds with any bad idea. It is not considered an evil that a child's mind should expand in the school room, nor that it should continue to expand through the college course. We apprehend no danger unless the process be too rapid and expansion becomes inflation. Inflation is apt to lead to explosion, and explosion must end in

collapse. We recognize in normal expansion a healthy process of growth. Growth implies life, and the natural course of life is increase or expansion. That which has vitality must expand, or die of paralysis.

Nations are not seriously troubled when population expands. Danger signals have been raised in countries where population remains stationary or shows signs of decline, as in France. But nobody ever sounded a note of alarm over the large increases in our millions declared by successive decennial censuses. Expansion is universally recognized as the law governing a healthy, prosperous, normal national life.

In the business world it is an axiom that you cannot maintain your volume of trade in a stationary condition. You must labor for expansion, or submit to contraction. The firm which has so extended its business that the returns for the year are twice as large as those for the previous year does not get into a panic of alarm. The aggregation of capital in the form of trusts is viewed with serious concern by some; but whether expansion in this direction is good or bad depends, not on the extent of the expansion, but upon the methods and motives by which it is accomplished. If aggregation of capital results in lessening the cost of production, and therefore cheapening the products to the millions of consumers, why is it not beneficial? It simply obeys those laws which compel adaptation to natural conditions. So long as expansion does not destroy competition, or deprive others of natural rights, it can hardly be condemned. If that man who induces two ears of corn or two blades of grass to grow where only one grew before is a benefactor to his race, what is he who enables the poor man to buy two pounds of sugar or two loaves of bread for the price formerly paid for one?

But there are things which are susceptible of expansion and things which are not. Plants and trees, all animal bodies, the mind and the ideas which the mind originates, expand in obedience to the laws governing life and increase. Rock does not expand. Try to expand it, and you blow it to pieces. You cannot expand a cast-iron shell; you only explode it in the attempt. You can grow a log, but not a steel rail.

What is the Constitution of the United States? Is it of

rock, or cast iron, or steel? If of rock or steel, it is not adapted to healthy natural growth. It was made for three millions of people, and if it is of the nature of rock or steel it cannot be adapted to the government of seventy millions. You will simply destroy it in the attempt to stretch it. What is the union of States which constitutes the United States of our Constitution? Is it a perfect circle of steel? If so, you cannot enlarge it without shattering it. The original thirteen States have been doubled and tripled and more, and the circle has not been broken. The union is stronger than ever. Its bonds are something other and better, evidently, than steel. They admit of expansion.

And yet every acquisition of territory has been opposed, on the ground that more territory was not contemplated by the founders of the republic, was not needed and would be disastrous. There were some, in the early days of the republic, who doubted whether we would ever be able to people, develop, and defend the wilderness of the Alleghanies. When it was proposed to purchase that magnificent stretch of territory known as Louisiana, bordering on the Gulf of Mexico on the south and the British possessions on the north, and extending from the Mississippi west to the Rocky Mountains, voices were raised against it. Said Josiah Quincy, of Massachusetts:

If this bill passes, the bonds of the Union are virtually dissolved. The Constitution never was and never can be strained to lap over all the wilderness of the West. It never was intended to form a covering for Missouri and the Red River country. Attempt to stretch it over these, and it will be rent asunder. You have no authority to throw the rights and liberties and prosperity of this people into hotchpot with the wild men of Missouri, nor with the mixed race of Anglo-Gallo-Americans who bask on the sands in the mouth of the Mississippi. This bill, if it passes, is a deathblow to the Constitution.

If Josiah Quincy was right we should hasten, even at this late day, to tell the twelve great States which have been formed out of that territory to leave the Union, that the Constitution may, peradventure, yet be saved. Is this preposterous? So was his prophecy. President Jefferson said he stretched his constitutional authority until it cracked in concluding the terms of the purchase—\$15,000,000—some five millions less,

by the way, than we have paid for the Philippines, and somewhat more than twice as much as we paid for Alaska.

Ten or twelve years later the great evil which the prophets foretold as the result of expansion west of the Mississippi was reserved for the admission of Oregon. It could never be one of the United States, it was said ; the Union was already too extensive. But history shows how every increase of territory strengthened the country. Expansion added vastly to our resources, and some of the best of the populations of Europe came here to help us develop them. Would anybody now propose that Florida and the California territory, out of which three States have already been carried, should be returned to Spain, or that Texas should be ceded to Mexico ? While Spain was our neighbor we always had trouble. It began with the administration of Washington. Many of his addresses and messages dealt with the subject of trade and intercourse with the Cherokees, the Creeks, and the Seminoles, which Spain was continually embarrassing. It was not until our border had been extended and Spain lost all her territory that the annoyance ceased. Expansion gave us peace.

Suppose the alarmists of the past had had their way, and our territory to-day were confined to the original eight hundred thousand square miles, would the Constitution be more respected, would the bonds of union be stronger ? The nation would be vastly smaller, would it therefore be more secure ? Would our prosperity be greater without the magnificent country beyond the Mississippi, without California and Florida ? How could we have accomplished an unequaled growth in population, in prosperity, in wealth, in greatness, if we had made the Mississippi our western boundary ? The condition of growth is room to grow in, resources to feed upon. We attracted immigration because we had territory to develop ; we had increase of population because we had conditions to promote it. Our expansion was inevitable. It was in accordance with manifest destiny. The young nation was possessed of an idea capable of infinite expansion. This idea is that of individual liberty combined with universal cooperation ; or, as expressed in organic form in the immortal address at Gettysburg, "government of the people, by the people, and for the people." No

emperor, king, or prince dictates our policies ; no ties of royal family affect our relations to other countries ; no monarch's ambitions force us into war or entangle us in foreign alliances ; no question of proportion of royal blood determines who our ruler shall be. We are free to select the best, and the best we consider the wisest, the fittest, the nearest the people. The poorest and humblest of Europe come here to breathe our free atmosphere, to enjoy absolute equality before the law, to use the abundant opportunities for self-improvement and advancement. This is the idea for which this nation was founded, for which it exists, and by which it grows. The government is not the power which makes this nation what it is ; the Constitution, glorious and sacred though it be, is not the spirit of our national life. The Constitution is only the embodiment of the idea, government is only the machinery which makes it effective.

This idea had been caught by other peoples and embodied in constitutions and put into practical effect by governments, differing, it is true, from our own Constitution and our government in many particulars, but based on the same idea. They have copied from us, and we count it part of our great mission to demonstrate before the nations of the world the superiority of this idea. Its expansive power is due to its inherent vitality. It is suited to all zones and to all degrees of civilization. Expansion has not weakened the idea, nor has it weakened the position of our nation. When the empire set up in Mexico fell and a republic took its place we considered it as victory for our institutions ; when Brazil sent its emperor across the seas and joined the sisterhood of American republics, making every foot of independent territory between the great lakes on the north and the extremity of South America on the south territory of republics, we felt that our power and influence on the American continent had become supreme and unshakable. To-day no one questions, however men may disagree about the expansion of the Monroe doctrine, that the United States has within its sphere of influence the whole of North and South America. Not by force of arms have we attained to this commanding position, but by the expansive power of an idea conceived by our forefathers, defended by

their sons, and developed by their grandsons. Not by force of arms will we extend the institutions of our free and enlightened country to our new possessions. Everybody knows that we did not send army and navy to Cuba, Porto Rico, and the Philippines for purpose of conquest. We had a higher and nobler idea than that of territorial aggrandizement. Spain has always been a bad neighbor. The plots of her representatives on our frontier vexed the soul of Washington and of every succeeding President until her flag was driven from the mainland. She has been a bad neighbor in the West Indies. In these days countries are closer than they used to be, and Spain's cruel and oppressive doings in Cuba, at the doors of our republic, fired the souls of the American people with indignation, and they said: "You are not fit to rule your colonies; they are in rebellion against you; get you out of them and back to your own country." We would not have interfered in the Philippines or in Porto Rico if Spain had granted the Cubans decent government; but it would not, perhaps could not, and was forced to stand aside. And there are excellent men among us, good citizens, strong patriots, who say we must not take upon ourselves the responsibilities which our action invited; that we are not prepared for them, not equal to them, and that we have enough abuses to reform at home, enough hard problems to solve, enough resources to develop. Andrew Johnson was President in far more exciting and critical times than these, and yet he was not an indifferent spectator to what was going on in the West Indies. In his fourth annual message he said:

It cannot be long before it will become necessary for this government to lend some effective aid to the solution of the political and social problems which are continually kept before the world by the two republics of the island of San Domingo, and which are now disclosing themselves more distinctly than heretofore in the island of Cuba. The subject is commended to your consideration with all the more earnestness because I am satisfied that the time has arrived when even so direct a proceeding as a proposition for an annexation of the two republics of the island of San Domingo would not only receive the consent of the people interested, but would also give satisfaction to all other foreign nations.

I am aware that upon the question of further extending our possessions

it is apprehended by some that our political system cannot successfully be applied to an area more extended than our continent; but the conviction is rapidly gaining ground in the American mind that with the increased facilities for intercommunication between all portions of the earth the principles of free government, as embraced in our Constitution, if faithfully maintained and carried out, would prove of sufficient strength and breadth to comprehend within their sphere and influence the civilized nations of the world.

Certainly the necessity of curing the gaping wounds made in our beloved Union by the terrible civil war was second to no other problem that could have faced the country; but the President did not believe that it would require all our energies. He was not measuring things with a surveyor's chain; he knew that the American idea is like leaven, capable of infinite expansion, and that we could impart some of that leaven to San Domingo without sensibly diminishing our own supply.

President Grant, who saw further and more clearly than the opponents of his plan to annex San Domingo, said in his second inaugural address:

I do not share in the apprehension held by many as to the danger of governments becoming weakened and destroyed by reason of their extension of territory. Commerce, education, and rapid transit of thought and matter by telegraph and steam have changed all this. Rather do I believe that our great Maker is preparing the world, in his own good time, to become one nation, speaking one language, and when armies and navies will be no longer required.

Here is expansion of the ultra type; not the addition of two or three groups of islands, but the federation of the world—all the world one nation. This thought is a quarter of a century old, but it is not yet in our dreams.

Our late chivalrous enemy has not the poor opinion of our capacity of governing and developing that we appear to have of ourselves. Señor Pi y Margall, in a recent speech in the Cortes at Madrid, advocated the sale of all Spain's remaining colonies. He said :

Let us sell them; let us sell the Carolines and the Marianas; even the Sahara Coast, and the Gulf of Guinea Island. As we have lost the colonies which brought us something, why keep those which compel an outlay for a navy? We innocently thought that only absolute monarchies

could sell whole peoples; but we see that constitutional monarchies can do it also. Let us sell, and for a moment fill the empty vaults of our treasury.

You will perhaps say that that would be to our shame. A greater shame awaits us. In all the colonies the Americans have acquired they will achieve in years what we have not known how to do in centuries. That will be our greatest shame.

That is, indeed, Spain's greatest shame. She would not have lost her colonies if she had known how to govern them. They would not have rebelled if the wrongs they suffered had been endurable. England does not have trouble with her numerous colonies. Her colonial empire embraces all languages, races, peoples, and tribes, from the Americanized Canadian, who enjoys a government republican in fact, if not in form, to the savage of Central Africa, who is being rapidly prepared for liberal institutions. England seeks the good of her colonies, and they crown her with glory; Spain her own glory, and her colonies crown her with shame. The Spanish officer, as the writer found him in Porto Rico, is intelligent, polite, obliging, a delightful social friend; but as a ruler he has little to recommend him. The offices were for him, not for the Porto Rican; the offices were for his personal advantage, and his manner of discharging his obligations suggests that his cardinal principle was to take care of his own personal affairs; his second thought was to serve the government of Madrid; his third, if there was room for a third, to consider the interests of the people of Porto Rico. We Americans believe, with our English cousins, that the first concern of rulers should be the welfare of the people, and history shows that those who disregard this rule fail sooner or later. The law of the survival of the fittest obtains in the realm of human government as well as in the animal kingdom. Those who cannot so govern as to preserve individual rights, maintain justice, increase intelligence and morality, foster patriotism, and create prosperity are not in the true line of succession. There is no expressive power in absolutism and tyranny.

If the United States has demonstrated by its history that it has an idea which enables the individual to develop the best there is in him, to enjoy all the rights and privileges which

are guaranteed to any, we owe it to the world to give it ample facilities for expansion. We are one of the great world powers. We have interests and duties outside our immediate borders. In these days no nation liveth to itself. There is such a thing as the brotherhood of nations, and this brotherhood involves solemn obligations. Humanity has the same large imperious claims, whether it appeals against the bloody king of Burma or the ruthless invader of Madagascar; for the Armenians of Turkey or the oppressed Lutherans of the Baltic Provinces of Russia; against the cruel wrongs of the Philippines or the war of starvation against the women and children of Cuba. We cannot be an indifferent spectator to the world's wrongs, or the world's woes, or the world's wars. We stand for freedom, peace, and prosperity, and when neighbors cry out at our very doors under wrong and oppression we cannot close our ears to their cry. We are in Cuba, Porto Rico, and the Philippines to-day because the cruel oppressor would not heed our protest and warning. We are there still because, though the war is over, these islands need a humane ruler. We are pledged to give the Cubans an independent government. We shall keep that pledge, and shall not only establish that independence, but be prepared to maintain it, until such time as the people of that island shall approach us with a proposition for annexation. Porto Rico desires nothing better than to become a part of the United States. With one voice the people told the writer they did not want independence, and would protest against any request for it which might come from Porto Ricans. As to the Philippines, it does not yet appear exactly what our relation to them shall be. One thing is certain, they will not be returned to the rule of the oppressor; another thing ought to be equally certain, and that is that they shall not be turned over to any other power. If they are not to become a province or a territory of the United States, which seems to be the proper solution of the problem, they will be independent, like Cuba, under our protection.

We shall, no doubt, establish American institutions in all these islands, whether they all fly the Stars and Stripes or independent flags. If independence seems best for two of them it will be an independence modeled upon our own. Whatever

be their ultimate destiny we are prepared to give them of our heritage.

Expansion has no terrors for a majority of our people. It has its responsibilities, the serious nature of which we must be prepared to appreciate. They will make us thoughtful, but they need not overwhelm us. There is surely nothing desperate about the venture of preparing a little republic off the Asiatic coast, under a territorial form of government. The Filipinos have proved that they want freedom by fighting valiantly and persistently for it. It will simply be our duty to give it to them in organic form. If we have any confidence in our own idea of government, if we believe it is adapted to other lands as well as our own, why should we fear to extend it over this Asiatic group? Distance is not now the problem that it used to be. The cable brings the Philippines as close to us as Cuba or Porto Rico. Our government talks daily with our representatives at Manila. That we should hesitate to assume new and, in a sense, unknown responsibilities would not be strange, but to refuse to assume them for fear of the possible effect in our Union and our Constitution does not seem to the writer quite rational. We do not, of course, want to subject our system to any unnecessary strain; but the call of duty is the paramount consideration. A man will risk his life to save that of another. If there be risk in assuming control over the Philippines is it not manifest that it is God's purpose that we shall take it? It is by no accident that we are there; and the writer believes there would be more risk in withdrawal than in facing the situation and in taking up our duty.

We will have to make some sacrifices and work very hard in establishing the necessary reforms. But it is not a question of ability; it is a question simply of willingness. We have, we all contend, the best system of government in the world; we are not willing, or ought not to be willing, to admit that it is not adapted to any but the most enlightened people. We have institutions in which we have the greatest confidence as civilizing and ennobling agencies. We know how to be honest and faithful in the discharge of a public trust; how to administer justice as between man and man; how to distribute equitably the burdens of government; how to secure liberty and a fair

opportunity to the individual ; how to develop the best there is in man ; and how to establish conditions of prosperity and progress. Let us communicate of our best, and we shall have apt pupils, not only in the West Indies, but in the far Pacific.

But the political is really the least important aspect of expansion. The religious and moral issues involved are very weighty. We do not ask that our government shall seize and annex provinces in order that we may propagate the true religion and inculcate sound morals ; that would be doing evil that good might come ; but, the islands having come to us in a perfectly legitimate way, it is our duty as Christians to do what we can to improve those who are thus made citizens of the United States. It means much that these peoples are now freed from ecclesiastical shackles. They may, without charge of treason, criticise the administration of the Church ; they are no longer compelled to support it. The Church may, under happier auspices, be lifted to a position of honor and confidence among true Catholics. It also means that other forms of religion may be freely established. It is not well for religion or people that one Church should be enthroned to the exclusion of all others, or that it should be wedded to the State and become a partner in political schemes. The introduction of other Churches is likely to create a wholesome reaction. We must as a Church, inspired by loyalty to the Master and loyalty to country, go at once to peoples ready to receive us and anxious to hear our Gospel. Protestantism, with its high moral standards, its pure religion, its manifold forces and activities, will be very welcome in the islands which have come to us. Its societies and organizations and the social atmosphere it creates will be a godsend to people suffering from insufficient means of rational enjoyment. Our sacred music will be a great attraction and our Churches, as centers of social as well as religious activity, will be better than clubs, because they will be practically free. Our public school system will be introduced with American institutions and wholesome American literature, and a great work of reform will soon be in progress. The opportunity before us as a nation of Christian people is much greater than we can now fairly estimate. We may not doubt

that it is providential, and that if we promptly improve it greater doors of usefulness in the world will open to us.

We must take up the "white man's burden." It is laid upon us because we are strong and able to bear it. It is laid upon us because our backs are fitted to it. It is laid upon us because we have discovered the secret of ennobling the poor and lifting up the downtrodden. It may be that we shall find the natives of those far-off Asiatic isles "half sullen and half wild," "half devil and half child;" but we have a Gospel of peace, of freedom, of justice, of education and equal rights, and with it we will exorcise the "half devil" and develop the "half child." We will charm away the sullenness with fraternal love, and tame the wildness with humane laws and beneficent institutions. Our Gospel was meant for expansion. It does not weaken Christianity to send it into all the earth. Our churches are stronger and better for what they have done for the heathen world. They are better and more unselfish for their sacrifices, more alive to the needs of our own populations. Withdraw their missionaries from other lands, confine them to the lands of Christian civilization, and you would strike a serious blow at the life and spirit of Christianity. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." We must not shut our gates upon the world for fear that the world will come in and contaminate us, or lest we should go out and make the world better. We have a Gospel for the world; the world needs it, and it is our duty to give it to the world.

H. K. Carroll.

ART. II.—IMMORTALITY IN THE OLD TESTAMENT.

THE doctrine of immortality as now accepted by the large majority of Christians is the belief in the conscious existence of the spirit of man after death, or in its essential indestructibility as an individual being after death has brought about the dissolution of the body. It must be recognized as true, however, that there is no word in the Old Testament Scriptures answering to our word "immortality," and also that the words used in the New Testament are not, strictly speaking, its equivalent. Immortality in the New Testament is never attributed to the wicked. It is a holy estate. "The king eternal, immortal, invisible," would be tautological if "immortal" means only "continuity of existence," for this is the meaning of "eternal." Whatever the word "immortality" may mean, in the declaration "who only hath immortality," it does not refer to a future eternal existence, for without question angels and redeemed men have such existence. The two Greek terms, *dθavasía* and *dθapostía*, when analyzed do not yield our ordinary use of the term.* In 1 Cor. xv the apostle uses the first of these words in opposition to "mortal" when he writes, "This mortal must put on *dθavarasiav*." This is spoken of the body. There are two uses of the second term to be found in the New Testament, first in Rom. ii, 7, "Who . . . seek for glory and honor and immortality, eternal life;" and second in 2 Tim. i, 10, "Hath brought life and immortality to light through the Gospel." In the first instance, immortality is something to be sought after; in the second, it is revealed alone in Christ. It is, therefore, a holy estate, attained through Christ. So in our use of the word "immortality," we employ it in the ordinary sense—the sense of common parlance—"Exemption from death and annihilation; unending existence; as, the immortality of the soul."†

The task to which the present writer has addressed himself is to find, if possible, this doctrine of the essential immateriality and indestructibility of what we call the soul in the Old Testa-

* *Aθavasía*, ἀ privative and θάνατος, "death," "deathless," "without death." *Aθapostía*, ἀ privative and θάπασις, "corruption," "without corruption."

† *Webster's International Dictionary*, etc., *in loco*.

ment Scriptures. Is it taught there, directly or by implication, and did God's ancient people believe in it? We are well aware that Bishop Warburton in his *Divine Legation* "based an argument for the divine origin of the Levitical system upon the supposed fact that it contained no revelation of a future world." And this view has been concurred in by other eminent scholars, such as Bishop Whately; and Lecky in his *History of Rationalism* partially indorses it. This ultra position no doubt was suggested by the skeptical contention of the last century that the Judaic system was derived from Egypt, and was but a modification of the Egyptian religion. The fact that the doctrine of a future existence beyond death was a very prominent doctrine of the Egyptian religion is to be seen on every hand; it is delineated on their tombs and temples and in the papyrus scrolls buried with their dead; and it is exemplified in their care for the bodies of the dead, which they believed would be inhabited again by the spirits of the departed. But, on the other hand, the fact that Moses in his civil and religious legislation makes no reference to the doctrine may serve to show that he did not in any sense copy the Egyptian hieratic system. Yet we deny that Moses was absolutely silent on this subject. His doctrine of immortality was not the doctrine of the ancient Egyptians, any more than his cosmogony was that of Egypt or of any oriental people.

Is it not expecting something not required by the purposes for which Moses legislated to expect a reference to a future state? We would not expect it in his civil enactments, for they pertain to duties entirely of an earthly and temporal character. Should we expect it in his Levitical institutes? Were not these entirely of a ritual character, and temporal? To what particular portions of these would a reference to the future beyond death be attached? But it may be contended that such reference to the future belonged as a sanction to the moral legislation. Yet the moral legislation of Moses was simply a part of the civil legislation, and a reference to a future beyond this life was not to be expected. Let it not be forgotten by those who deny the immortality of the soul and still believe in the resurrection of the dead that, if the Levitical system had no place for the first, it most certainly had no place

for the second. It was quite late in Israel's history before any intimation of the doctrine of the resurrection made its appearance. But this argument *e silentio*, though much used, is a very deceptive argument. To illustrate, it is well known that the Methodist Episcopal Church believes most explicitly in the doctrine of the immortality of the soul; yet not one word is said about it in our twenty-five Articles of Religion, and only by implication can it be found in our General Rules, in the phrase "to flee from the wrath to come." Further, our Discipline contains quite extensive legislation in the way of Church polity, yet in all of it one will find no hint of immortality. So we think Moses had no reason to enunciate the doctrine in legislation that was for temporal purposes.

But may we look for the doctrine of immortality in the writings of Moses, and where? Evidently we should look for it but incidentally, for, aside from the legislative portions, the rest is historical, and as such not at all likely to contain explicit teachings on doctrines pertaining to the future state. This may be equally said with reference to a large portion of the Old Testament. We can in the very nature of the case only look for this doctrine to be incidentally taught. An appeal, therefore, to inference is entirely legitimate, and, more than that, is the kind of teaching we must expect. Its very incidental character gives it peculiar weight. But it may be said the Old Testament has for its purpose the setting forth of our relation to the true God and our duties to him and, under him, to our fellow-man, and we therefore should expect an appeal to considerations that reach out beyond this life. In other words, we should look for the enforcement of duty by promise of future rewards and threat of future punishment. There is an apparent force in this argument. And it is true that the Old Testament ordinarily enforces the claims of the moral law by considerations of good and evil that belong to this life alone. But the same reason assigned above for the merely temporal character of the Mosaic legislation holds good here. The nation to which these laws were given were peculiarly a theocracy, or under immediate divine government, for the purpose of preparing the way for the coming of the Messiah. They were being held in obedience to just and righteous laws by

temporal punishments and rewards. It is doubtful if these laws would have had any more authority with them if they had been sustained by considerations of reward and punishment beyond this present life. Egypt, with its belief in rewards and punishments in the future, emphasized on every hand, ultimately became utterly corrupt and perished as a nation through its debauchery.

Having, we think, given full weight to the adverse views, we will now show what we believe is an abundance of the most legitimate inferential teaching of this doctrine in the Old Testament. In fact, there are many portions of it that cannot be fairly understood except in the light of the doctrine. Take, for example, the account of the creation of man. We are told that when the Creator came to this crowning work of creation there was a council in the Godhead. God said, "Let us make man in our image." Now man, so far as his physical nature is concerned, is like the rest of animated nature, of which he forms a part. The word "image" marks a distinction that exists outside of the physical. It expresses an affinity with God, a partaking of his nature, and this implies spirituality and indestructibility—therefore, immortality. There is no force whatever in the assertion that we have no evidence that the average Israelite so understood it. The only question is, Is the interpretation we have given legitimately and necessarily in the language? We need not spend one moment of time on the idea that the image consists in the upright form. The image is purely intellectual. It gave man "dominion" over the earth, and power to "subdue" it and make it what nature and her laws could never make it. In other words, it is the god-like attribute of dominion and creation that is here referred to. The creations of the human intellect are creations out of matter and force, making what these would not produce without such creative power. And in the second chapter, seventh verse of Genesis, we are told that "the Lord God formed man of the dust of the ground." Here we have the creation of the physical nature of man; this is in common with animal creation. But we are further told that God "breathed into his nostrils the breath of life [Hebrew, 'breath of lives'], and man became a living soul." The only question that can be

considered is that of rational interpretation. What did God intend to teach in this account? For it is outside of legitimate history in the fact that it pertains to things with which history cannot deal. If inspired, as we believe, it is peculiarly from God. It is a revelation of that which no science could discover. The divine procedure here is, in addition to a creation, an impartation. Using the Bible trichotomy, the *soma* and *psyche* are direct creations, the *pneuma* was a gift of God and made man "in the image of God." In other words, the *psyche* and *pneuma*, or *nephesh* and *ruach*, made man "a living soul." These together made man to differ from the beasts, and allied him with his Creator. I think that it is assuming entirely more than any facts warrant when we assume that the intelligent Israelite did not put this very apparent interpretation on this language, which he as emphatically believed as we do come from God.

But in the light of this account of man's creation we are compelled to interpret his pristine estate in Eden. He was endowed with power to live continuously, if he remained obedient to the divine command. Death, whatever that may have meant to him, was the penalty of disobedience. If he did not eat of the forbidden fruit he should not die. He therefore possessed immortality, through the fruit of the tree of life, whatever that was. We have the statement, Gen. iii, 22, that man might "take also of the tree of life, and eat, and live forever." Now this account obviously teaches that in some sense the transgression deprived man of immortality in his present state of existence. It teaches that he is mortal because he sinned, not because of his physical nature or its inherent necessary tendencies to dissolution. But in this account of man's sin and present punishment there is the promise of a Redeemer who should restore man again to his lost estate. The penalty of sin is death, the restoration must be the destruction of death. And in the light of this promise we must read all that we subsequently find in the Old Testament Scriptures. We must, for example, read the account of Enoch's translation found in Gen. v, 24, "Enoch walked with God: and he was not; for God took him." The plain interpretation of this is the one that has always been given to it by common-sense inter-

preters, namely, that we have here an account of a translation from earth to heaven without the ordeal of death. This brief account is entirely insoluble otherwise. Now, we contend that a people who had such a history of the creation of man and his pristine estate, along with the loss of that estate, and the account of the translation of Enoch, must through their faith in this account reach some very definite conclusions concerning man and his future out beyond this life.

In passing we may note the fact that the patriarchs, both antediluvian and postdiluvian, live too nearly in the presence of God and angels not to have some very definite faith concerning what is beyond death. The interview of angels with Abraham on the plains of Mamre, with Jacob at Beth-el, and his wrestling with the angel of Jehovah at Peniel, and other manifestations are too prominent in the development of the religion of Israel not to have their effect upon the faith of God's chosen people. These accounts bring the spiritual and the physical into contact in such a manner as to teach that man belongs to both realms, and that death places no inseparable barrier between them. Would not this be the effect of an angel visitation upon our thinking? When we turn to the history of ancient religions, especially ancient oriental religions, we find that death places no barrier in their thinking to man's existence in some sort beyond it. The Egyptian followed in his thought the soul of his friend out beyond death, through the court of Osiris, to either a happy or miserable estate, according as he had been virtuous or wicked in his life. How unreasonable the belief in the presence of these facts that the Israelites had no conceptions whatever of rewards and punishments beyond the grave!

Turn next to the passage that the Saviour quotes in his controversy with the Sadducees, Exod. iii, 6, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," with this comment, Matt. xxii, 32, "God is not the God of the dead, but of the living." At the time the Lord used this language to Moses, Abraham, Isaac, and Jacob were dead. The only manner in which the obvious meaning of this language can be evaded is to assume that God was referring to the past; in other words, that he had been the God of Abraham, Isaac,

and Jacob, and would be the God of Moses. But this is indirect conflict with the construction Christ put upon these words. He believed that they were spoken in the present tense. Did Israel so understand them? The burden of proof is upon the individual who affirms they did not. Archaeological discoveries have demonstrated that the ages from Abraham to Moses were ages of extensive literary culture. The Babylonian language was the diplomatic language of the entire Orient. The Tel-el-Amarna tablets and the Sumerian inscriptions have dissipated a great many skeptical preconceptions concerning the supposed barbarism of the period. The judgment scenes on the tombs and temples of ancient Egypt show that the intelligent Israelite might understand the declaration of Jehovah to Moses just as Christ himself interpreted it.

The Mosaic enactments against necromancy, and the consultation of familiar spirits, go to show that there was the belief in spirits and supraphysical beings. And these beings were believed to be the spirits of deceased human beings. So Saul went to the witch of Endor, and said in 1 Sam. xxviii, 8, "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." He called for the spirit of Samuel. Now these prohibitive laws, the frequent transgression of the Israelites against them, and Saul's conduct in this instance show a belief in some sort of a conscious existence beyond death. That this belief is right cannot be questioned, for it is the teaching of the Saviour. The wrong was in the use made of it by ancient spiritism. Like its modern congener, it was a great fraud based upon an important truth. Spirits do not "peep" and "mutter," or rattle old furniture, or manifest themselves through ancient witches or modern mediums. Anyone can see how impossible it is that this false belief should exist without the primary belief in the separate existence of spirits. If the Israelite had no belief in that extra-physical existence of the spirit he was incapable of belief in necromancy.

Throughout the entire Old Testament Scriptures the doctrine of the divine spiritual presence stands out prominently. The Spirit of God comes upon, enters into, and speaks through the spirit of man. The prophets speak and write

from a divine afflatus. The declaration of Elihu to Job (Job xxxii, 8), "There is a spirit in man: and the inspiration of the Almighty giveth them understanding," is a statement of the basis of the revelation made through Moses and the prophets. The prophet Isaiah says (Isa. lxi, 1), "The Spirit of the Lord God is upon me." Far back in antediluvian times God said (Gen. vi, 3), "My Spirit shall not always strive with man." These and numerous other passages indicate that the Spirit of God came into human spirits and, in a manner entirely supraphysical, impressed them. Now, this use of the term spirit in connection with the idea of spiritual communion between the divine Spirit and human spirits shows that there was a belief that the word "spirit" had but one meaning, whether applied to God or man. The meaning of the term as applied to God is very explicit as to immateriality. Could spirit as applied to man mean something wholly different in essence? Most certainly not. You cannot change the meaning of the terms of a problem or proposition and have the deductions legitimate. The *spirit in man* inspired by the *Spirit of God* must be essentially the same in nature. Now, the simple question to settle is, would the intelligent Israelite make these necessary deductions or so understand this? The burden of proof is again on the individual who denies the probability of this understanding.

Again, the more enlightened peoples of the world in all ages have believed that justice and righteousness appeal to considerations that belong to a future state of existence. In other words, righteousness has not its adequate reward nor sin its adequate punishment in this life. Again, we call attention to the Egyptian judgment scenes as an illustration of this. And is it not also true that the condemnation of conscience looks always to the future for its vindication? It says punishment is to come, and it says this up to the very moment of death. Now, it would be assuming a great deal to say that the ancient Israelite did not understand this very obvious import of the prophetic intimations of conscience. In Psa. lxxiii we have some moral problems discussed, showing profound thought upon these questions. The problem of the present prosperity of the wicked up to death, and their frequent

freedom from trouble and pain in the very article of death, perplexed the psalmist, as it does good men to-day. How expressive of the mental bewilderment the statement, "My feet had well-nigh slipped." But can a better solution be furnished than the one found in the sanctuary, in communion with God? It was in the light of God's revelation that he "understood their end." He says, "Surely thou didst set them in slippery places: thou castedst them down to destruction." What destruction? Not in this life, for a destruction in this life or at death would contradict the psalmist's averment above given concerning them. "Death" and "destruction" are, therefore, not the same thing. "Destruction" is beyond "death," and this is the meaning of the expression, "they are utterly consumed with terrors." "Terrors" are a conscious experience of a sinful soul. After this solution of the troublesome question the psalmist says with exultation, "God is the strength of my heart, and my portion forever."

But the proper place to search for the doctrine of immortality is in the sacred lyrics and poetry of a people, for these deal with the spiritual impulses, hopes, and expectations of those given to religious thought and meditation. The hymnody of any religious denomination most expressively sets forth the doctrinal belief of such denomination. So we turn to the psalms and prophets of ancient Israel for the spiritual beliefs of that people. We find a declaration in the first Psalm that refers to conditions beyond death: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." It certainly cannot be maintained that the psalmist here contemplates an earthly "judgment" and an earthly "assembly of the righteous." Again, Psa. ix, 17, "The wicked shall be turned into hell, and all the nations that forget God." It is evident that *sheol* here does not refer to the grave, for that furnishes no distinctive penalty for wickedness. It is equally true that the righteous shall be turned into the grave with all the nations that fear God. In Psa. xvi, 10, 11, the future of the righteous beyond *sheol* is described: "For thou wilt not leave my soul in hell [*sheol*]; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fullness of

joy; at thy right hand there are pleasures for evermore." It is true that this is a prophecy of Christ; but the question is, How would the ancient Israelite understand it? Would he not apply it to himself? Does it not speak of a soul living beyond *sheol*, and of the blessedness of the presence of God and the pleasures at "his right hand?" What is the very obvious meaning here of the "right hand of God?" Again, in Psa. xvii, 15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." When did the psalmist expect to behold the face of God in righteousness? Certainly not on the earth. It is very apparent that he is contrasting the after-death state of the righteous and the wicked; for he says that "the wicked have their portion in this life," and when they die they "leave the rest of their substance to their babes." In Psa. xxiii we have this comforting reflection on the ordeal of death, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." It has been said that "the valley of the shadow of death" is metaphorical in this sense, that it refers to the valley and shadow of great afflictions. The writer has carefully examined every use of the term, *tsalmaveth*—"shadow of death"—and finds but two instances in which it is used to designate great afflictions. In all other instances it refers to death in reality. The two instances are both to be found in Psa. cvii, and describe a state of being "bound," and being in "bands." It was this bound and fettered condition that made the figure of "shadow of death" appropriate. Hence we now speak of the bonds of death and the fetters of the grave. But in the psalm in question the individual is represented as "walking through" this "valley of the shadow." It is, therefore, death, and not a figure of death, that is in contemplation. Frequently through the Psalms we meet such expressions as, "I trust in the mercy of God for ever and ever," "I will praise thy name for ever and ever," "His mercy endureth forever," and other equally expressive declarations. These utterances certainly did not come from a people who had no expectation of immortality, or existence beyond death.

But it may be contended that these expressions only prove

a belief in the future resurrection of the dead. But the doctrine of the resurrection of the dead only began to appear in the last thousand years of Israel's history ; and the passages relied upon to set it forth are not very explicit until we reach the days of the prophets. The resurrection of the dead is distinctively a Bible doctrine, and finds its crowning proof in the resurrection of our Saviour. But the doctrine of future conscious existence beyond death was in some sense the belief of all oriental peoples. Again, duality of being is necessary to the doctrine of the resurrection. The physical nature is not nearly so essential to the idea of a resurrection as the spiritual. For the spiritual nature is the individual personality ; the body is not. This, we think, is illustrated in the language of Psa. xvi, 10, "Thou wilt not leave my soul in hell [*sheol*] ; neither wilt thou suffer thine Holy One to see corruption." *Sheol* is the place of the disembodied soul. "Corruption" is the condition of the body. It is contended by certain Christian materialists that *sheol* uniformly means the grave. There are very few instances in which the grave is the proper signification of the word. It usually refers to the condition of the dead aside and apart from the grave. The Hebrew has another word, *queber*, which uniformly means the grave. But in the text quoted above both the state of the soul and of the body are indicated. The possible reply that this is a case of Hebrew poetic parallelism will not answer, for this parallelism usually adds a supplementary idea to the preceding statement. The soul in *sheol* and the body not seeing corruption is a statement without tautology ; while the soul in the grave and the body not seeing corruption is tautology pure and simple. The Christian materialists mentioned above believe that they find in the Old Testament that which sustains their belief in annihilation by death. By putting an extremely literal interpretation on certain words, as "perish," "destroy," "consume," "blot out," they are able to read their ideas into passages entirely poetical. In other words, they literalize passages intensely metaphorical. The poets of ancient times, like our modern poets, contemplated death from the earthly viewpoint, and they called it "a sleep," or "destruction ;" and they regarded the dead as knowing nothing of what is going on "under the sun." Such

expressions as are found, for example, in Psa. vi, 5, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" are employed by these materialists to teach absolute annihilation of being for the present, or a sleep until the resurrection. But, under such a literal construction, they prove too much. They prove the utter and final destruction of all of the dead. A forceful example of this is found in Eccles. ix, 5, 6, as it is usually quoted : "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." The last expression, "under the sun," is not often quoted. For this indicates the point of view from which the dead are contemplated. Another mistake of this class of teachers is to use those passages that speak of the destruction of wicked nations and peoples as such with reference to the individual wicked beyond death. Nations having only a present existence are punished with destruction here and now; their destruction is the sufficient and final penalty for them as nations.

There are some passages that refer very explicitly to the resurrection of the dead, as Isa. xxv, 8, "He will swallow up death in victory;" Isa. xxvi, 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." The vision of the valley of dry bones (Ezek. xxxvii, 1-12) is founded upon the conception of a resurrection. It proves that the concept of a bodily resurrection was neither new nor unreasonable. So also Hos. xiii, 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." And again, Dan. xii, 2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." We hold, however, that the doctrine of the resurrection is only rationally conceivable in connection with the indestructibility of the human spiritual personality. In other words, as the Saviour has shown, it is because there

is an Abraham, Isaac, and Jacob that there can be a resurrection of the dead.

The prophetic character of the entire Old Testament dispensation is predicated upon Israel's belief in a future for the righteous. Throughout their entire history they had their hopes set on the future, and steadfastly looked for redemption through the coming Messiah. Now, it would be exceedingly difficult for anyone to understand what interest generations of dying men could have in something of a merely earthly character in the far-distant future. It might be some gratification to an enthusiastic patriot to know that in some great temporal kingdom set up among his posterity in future ages his country would rise to paramount power in the world, but most certainly such an expectation alone would not minister much to his religious comfort and culture. The religious expectation and hopes of Israel imply a belief in a future of happiness beyond this present life. This devout expectation is very forcibly expressed in the language of Mal. iii, 16-18, where those who fear the Lord await his return and his discernment "between the righteous and the wicked, between him that serveth God and him that serveth him not."

In concluding we desire to say that, though the argument has been largely inferential, it is still legitimate, and unanswerable by him who concedes that the Old Testament is a revelation of God's purposes of grace finding their complete fulfillment in the New Testament, and who concedes the general belief of the ancient peoples of the Orient in the conscious existence of the soul after death; also the belief of the great mass of the Jews of the postexilic period. This belief, which was a fundamental element of the creed of the Pharisees, they must have derived from their ancestors of preexilic times. We therefore affirm that the doctrine of immortality as accepted by the Christian Church at large is to be found in the Old Testament.

T. M^oK. Stuart

ART. III.—REVIEWS AND VIEWS OF THE METHODIST BOOK CONCERN.

THE readers of this *Review* are among the most interested students of Methodist history. It is due them that they should have the means of knowing somewhat closely the institutions which stand vitally related to the denomination. This conviction prompts the writing of the present paper.

No mistake could be more inexcusable than an assumption that the makers of Methodism were content with a meager intellectual life for the people. The denomination, from its beginnings, was confronted with tremendous tasks. It could not always command the trained leader or the polished weapon for its wilderness warfare. It must take such instrumentalities as came in its way; but, inspiring these with the consciousness of a great mission, it filled many a humble life with the spirit of heroic consecration and of sublime doing, and so it came to pass that much of the pioneer work of the denomination was done, and well done, by men of limited culture. The statesmen and seers, however, of the Methodistic movement never once lost sight of the necessity or purpose of providing the sources of an adequate intellectual life for the denomination which they were building.

No better confirmation of these statements could be asked than is furnished in the history of the Methodist Book Concern. This history is like a wonder-story. At a time when the country was largely a wilderness, when as yet the railroad and the steamboat were undreamed of, when even the printing press was little known, and when the people were all poor, our fathers planned and wrought for a publishing house.

This house was founded upon a borrowed capital of six hundred dollars, and its first catalogue contained a list of but twenty-eight publications, all of them reprints. But behind the movement were deep convictions, earnest purpose, a spirit of sacrifice willing to pay all cost requisite to success.

During eleven decades this institution thus planted, planted in a soil which would seem unfruitful, rugged, and forbidding, has had, with brief exception, a continuously active life. From

feeblest beginnings it has taken on phenomenal strength and gigantic stature. Its humble borrowed capital of six hundred dollars has expanded to net assets, as per the last annual report, of \$3,543,709.87. This, however, is but a partial statement, as during its history the Book Concern has given outright for various Church purposes more than \$4,000,000; an amount largely in excess of its accumulated capital.

If we count the entire output of products from the beginning it appears that the Concern has sold \$70,000,000 worth of books and supplies. This means that the business, having to advance through many years, and even decades, of struggle and of narrow limitations, has not only created entirely its own capital, but it has made a net earning upon its entire output of nearly eleven per cent. A disposition to criticise adversely the business management of the Book Concern has sometimes seemed to find easy expression. It would appear to be the opinion of some of these critics that the business might have been much better managed if only they, or men like them, had been in charge. But it is respectfully submitted that the business management of the Book Concern, in the light of achieved history, speaks fairly well for itself. The man who would openly assume to be the adverse critic ought, at least, to be tolerably sure of his own acknowledged reputation for business capacity. Moreover, in making up a judgment in this relation, it should not be forgotten that the making of money has never been considered a chief mission of this institution.

It would not be easy to overstate either the volume or the value of results already achieved in this publishing work. The meager catalogue of books with which the Concern began has expanded into a list of more than three thousand publications. In the single department of Sunday school periodicals and helps alone the returns for 1898 show the enormous circulation of 3,219,410 full volumes for the year. The beneficent fruits of the literature issued from the presses of the Book Concern have, through many decades, been widely distributed throughout the land, indeed, throughout the world, and have carried untold enrichment to the religious life of multitudes, both dead and living. This literature has been of a kind only

to minister to a pure and healthy life. Its mission uniformly has been one of blessing and not of hurt. In all its widening flood there have been the intermingling of no impure or unhealthy currents of thought.

This vast output represents not only the contribution of Methodism to the religious literature of the age, but it has proven an unmeasured and invaluable agency in educating, unifying, and inspiring Methodism itself for its great mission in the world.

It is an age when newspapers, periodicals, and books are multiplied on every hand. In the last year not far less than five thousand books alone were issued from the presses of the English-speaking world. It seems a wonder how these masses of literature can be absorbed into the homes of the people. But with all this the Methodist people, *per capita*, are buying more largely the products of the Book Concern than ever before. In the quadrennium ending in 1896 the houses, East and West, sold \$8,459,523.84 worth of products, thus averaging a little more than three dollars per member in purchases. In the quadrennium ending in 1848, nearly fifty years earlier, the entire sales of the Concern averaged a little less than one dollar per member.

And who shall prophesy of the future? As long as Methodism is to maintain its integrity as a denomination, so long will its own distinctive literature be a necessity to its life. This Church must command an attractive and great literature for the homes of its people; must provide great teachers and great text-books for the class rooms of its seminaries, its colleges, and its universities; must continue in the future, as in the past, only with more solicitous heart and alert brain, to publish a peerless literature for the growing army of its Sunday school boys and girls. The Book Concern, already great beyond estimate, must, if the denomination shall stand in wise guardianship over its own intellectual life, be by far greater in the future than it has come to be in the present. No institution will be more vital to the vigorous life and prosperity of the denomination than its publishing houses.

The Eastern Concern has been located in New York since the year 1804. The Western Concern had its beginnings in

the year 1820, in Cincinnati. This Concern, starting from humble conditions, has kept steady pace with the growth of our great Western empire, until to-day it is represented by three strong houses, located respectively in Cincinnati, Chicago, and St. Louis. Such has been the growth of Methodism in the central West that the territory now assigned to the Western house contains more pastoral charges by several thousand than are numbered in the entire territory of the Eastern house. Methodism in this Western territory will doubtless have a more expansive life than can be hoped for among the more fixed conditions of the East, and a career of great and continued enlargement may be confidently predicted for the Western Concern.

This writer, however, cannot properly assume to speak further or more specifically concerning the interests so efficiently managed by his able colleagues in the West. It will be the purpose of the remaining part of this paper to deal frankly with certain problems, some of them sensitive and not easy of solution, which relate themselves to the administration of the Eastern Concern. And the first problem to be noticed is that which has come from our—

REAL ESTATE.—The New York Concern is located on one of the most valuable sites of Fifth Avenue. It holds a position which in the real estate world will forever have a high rating. The original securement of this property, however, required the investment of about all the available cash capital of the house. And in this property this capital, so far as current investment is concerned, has been for all these years locked up largely as an unremunerative factor. By this is meant simply that this very costly property has yielded to the Book Concern only the accommodations for a retail bookstore, offices for the Agents, Editors, and the various departments necessary for conducting the business, storage space for merchandise, and floors for a somewhat large manufactory. But, in order to secure sufficiently even these accommodations, the Concern has been forced to pay year by year to the Missionary Society, itself one-third owner of the property, sums varying from \$15,000 to \$18,000.

In other words, this great property, costing the Book Con-

cern for its share more than \$800,000 in cash, has for ten years not only yielded no cash revenue, but the Concern has been required, in order to secure sufficient accommodations under one roof, to become a tenant of the Missionary Society in a measure which has required a cash outlay of from \$15,000 to \$18,000 yearly.

No attempt is here made to undervalue the rental accommodations which the property has offered for the work of the Concern. It must be obvious, however, to all business discernment that these accommodations for the purposes of profitable enterprise should be covered by a far less invested capital than is here the case.

It is not easy for the mere casual observer, nor for the loyal and enthusiastic Methodist visitor who enters at its Fifth Avenue front, to appreciate how expensive a luxury this property has been to the New York Concern. A simple statement of facts will help to make plain the situation. When the Concern was located at 805 Broadway, and had its factory at the old Mulberry Street stand, there was an annual rental income from the Broadway property netting about \$40,000. The removal to Fifth Avenue meant the entire dropping out of this rental income and an added cash outlay of more than \$15,000 yearly. This is to say that the occupancy of the present property as compared with the Broadway and Mulberry Street locations has meant an annual reversal of income to the Book Concern of at least \$55,000. This means that ten years of residence on Fifth Avenue, as compared with the former locations, has cost the Eastern Concern a sum considerably in excess of half a million of dollars.

Now, in this narration of facts, it is farthest possible from our desire to offer one word of adverse criticism, or to cast a single reflection against the management under which it was decided to secure this Fifth Avenue property. The advisers in this movement include several of the most honored names among the former and present laity of New York Methodism, as well as names foremost in our ministry. The history must simply speak for itself. If a practical mistake was made it was doubtless one very easy, even for wise men, to make. The Church at large was growing phenomenally. The Book Con-

cern was immensely prosperous. To all ordinary vision it would seem that before it must lie an indefinite period of increasing growth and usefulness. The conception of having a palatial Methodist headquarters on Fifth Avenue was alluring. It was easy to secure a consensus of judgment which would declare that such an undertaking could be afforded. Probably no one clearly foresaw that what seemed ideally so splendid an enterprise could ever become a source of embarrassment to any who might come after. But, after all, it must be admitted in the light of experience that no human foresight has so clear a vision as that which after and mature results are likely to awaken.

Another somewhat difficult fact inheres in the very structure of the New York building. It was designed on a plan to furnish spacious headquarters for the Book Concern and the Missionary Society, and it does not easily lend itself to such revisions of arrangement as would make it most suitable for a numerous and profitable office tenantry.

Within the last year, however, under the advices of the present Local Committee and Agents, and by authorization of the General Book Committee, there has been erected on an adjoining lot, belonging to the Concern, an annex which greatly relieves in the main building rooms formerly occupied for manufacturing purposes, thus leaving much valuable space free for general rental purposes. The large store, hitherto occupied as the retail bookstore, has also been rented to a mercantile house, and the retail business of the Concern has been consigned to a much smaller and less expensive space, but a space amply sufficient for its needs at any time. The result of these various changes, many of them as yet incomplete, will be that the Book Concern will no longer be a tenant of the Missionary Society, and that some net revenue from rentals will doubtless hereafter come into its own treasury.

There is another and more favorable phase of the investment in Fifth Avenue which should here be distinctly recognized and stated: this is the appreciation of realty values in the location. Good judges now inform us that the ground alone on which the present structure stands is worth a million of dollars. While, therefore, it is true that we have not

received from this property a cash revenue at all commensurate with its cost, it may not be overlooked that by reason of appreciated values the large investment, as such, would seem amply justified by the mercantile possibilities of the location itself, were the property for sale.

Forecasting the future, many indications make it obvious that this property is located in a section that, in a day not distant, is destined to become one of the most powerful trade centers of the metropolis. There will be a growing demand in this section for rentals. Our territory skyward is unencumbered. As soon as a demand clearly appears for office rentals in this neighborhood, a demand sure to come, four stories should be superimposed upon the present structure, stories which shall be arranged after the most approved style of the modern office building. With such a plan executed the Concern in New York will have under one roof not only the most complete outfit for its own great work, but, in addition, a property adapted to bring to its treasury a return of revenue somewhat in keeping with invested values.

DIVIDENDS AND SUBSIDIES.—A policy which has told heavily upon the Eastern house, and which has prevailed during the last ten years, is that of paying large dividends to the Annual Conferences. When the splendid Fifth Avenue property was installed it was felt that it would be fitting to signalize the new departure by giving a grand dividend of \$100,000. This proposition was indorsed with a grateful enthusiasm. It was never, however, intended that this action should be set as a precedent for succeeding years. It was, nevertheless, such a fine, such a magnificent thing to do, it struck so popular a chord, that a proposition for its repetition was urged with such strength that no opposition was found strong enough to prevent its adoption, and so \$100,000 in dividends to the Annual Conferences, and even larger sums, became the regular thing, year by year.

It cannot be denied, however, that this policy has worked a serious practical wrong against the Eastern house. In the decade now closed, a period synchronous with the occupancy of the present property, the books show that the treasury in New York alone has paid for dividends, subsidies, and other

demands of the General Conference, an aggregate sum of not less than \$650,000! This great sum has been extracted in cold cash from the assets of the house. If now to this sum should be added the reversals of rental income, amounting for ten years to not less than \$550,000, occasioned by the change of location from Broadway to Fifth Avenue, we should have an amount aggregating \$1,200,000! Such addition, however, with its logical inferences, needs to be made in order properly to estimate the cost of that policy which located the New York Concern on its present site.

To recapitulate, three general facts, each significant, have powerfully conspired to affect the financial prosperity of the Eastern house. These are, first, the large original cash outlay in the securement of the property, an outlay from which it has been practically impossible, up to date, to secure a proportional income; second, the large relative loss of rental income; third, the greatly increased outlay for dividends, which increase dates substantially from, and largely because of, the occupancy of the Fifth Avenue property.

Both the logical and practical resultant of this combined movement has been to deprive the Eastern house of an adequate and greatly needed working cash capital. This statement should awaken no needless alarm in the mind of any reader. The real estate of this house is unencumbered; it is very valuable. The house is doing a large business, on which, for the most part, it is making a normal profit, a profit as large, perhaps, considering the true mission of the Concern, as ought to be asked. But it ought to go without the saying that this house should never be under the necessity of borrowing money for the transaction of its current business. A policy which denudes the treasury, for any cause whatsoever, it matters not how noble that cause may be in itself, of a needed working capital, is a mistaken policy, and one which, in our judgment, the responsible directory of our general publishing interests ought sturdily to check. As it is, the New York house is paying yearly thousands of dollars of interest money, every dollar of which might now be retained for the uses of the business, had the Concern been permitted to accumulate from its own earnings an adequate working capital.

In this connection it should be emphasized that the bills receivable are largely in excess of current liabilities. But it is also true that with the customary, and seemingly necessitated, methods of business large credits must be conceded to general customers. This method requires the house to advance large volumes of merchandise the returns for which are not realized within several months. The working cash capital should, therefore, be large enough to permit the house to pay cash for all purchases and production, and at the same time to carry its principal customers as may be required.

DISTRIBUTION.—A question which has a vital bearing both upon the financial prosperity and usefulness of the Eastern house relates to its depositories. For convenience of classification it may be said that the depositories are of two kinds—those owned by, and under the control of, the Book Concern, and those owned by independent corporations.

Of the former class there are, besides the retail store in New York, four, located respectively in Boston, Pittsburg, Detroit, and San Francisco. The usefulness of these depositories comes from the fact that they serve as distributing agencies of Book Concern products throughout their several territories. If these agencies were to confine themselves simply to this mission both their real usefulness and financial success would, it is believed, be fully demonstrated. But, unfortunately, there has grown up in connection with each of these depositories a miscellaneous, or general, bookstore. The term "unfortunately" is used advisedly. It is our clear and firm conviction that the Methodist Episcopal Church, especially in the territory of the New York house, has neither need nor proper function to be in the miscellaneous book trade. Each of these stores necessitates a more costly rental, more numerous clerical employees, and in most ways a more expensive plant than would be required for proper depository purposes, and it may be safely said that the causes for this enlargement do not furnish justifying results for the outlay which they necessitate.

We have personally taken pains to test this conviction within the past year. There is a depository, not to be here named, which, if any, would seem to command a location for success

in a general book trade, but one which for the business of the year last past reports a serious loss, which loss, however, if we were forced to close out the miscellaneous stock on hand, would doubtless appear even greater; and yet, in this same house, it is easy to show from the year's records that in the handling of our Sunday school periodicals alone, allowing sufficiently for required rental space, clerk hire, and all costs of transportation, a clear profit to the business of not less than \$4,000 should have been netted.

By reducing all of our stores, including the one in New York, to depositories for handling only Book Concern products, and at most in addition some requisites in demand by our churches, we could as readily accommodate all mail orders with miscellaneous books as now, the legitimate profits upon our own wares would not then be neutralized by the accumulation of stocks not of our production, and we would simply be placing ourselves on the plane of wise policy long since adopted by most of the great publishers of the East, namely, that of carrying in stock only their own products.

More mature observation only serves to confirm in our conviction both the truth and the philosophy of a statement in the report of the Eastern Agents to the Book Committee meeting in Cincinnati, February, 1898, as follows:

A study of conditions makes evident the reasons why, on general principles, neither we nor any other denominational house can hope for any very marked success in conducting retail stores for the general book trade, especially in the great book-creating centers of the East. While purchasers of Methodist books will naturally seek such books in Methodist stores, the book-buying public will not seek out these stores for other than Methodist publications. We believe the above statement suggests a principle of action so generally true as to preclude the possibility of satisfactory success in the attempt under purely denominational auspices to conduct in the trade centers a miscellaneous retail book business.

The question of the independent depositories is one sensitive of discussion, and any position concerning them taken from the standpoint purely of Book Concern interests will doubtless be thought by some good men to be in conflict with interests which they hold dear to themselves. To these corporations referred to it is a custom of the Eastern house, a

custom long since inaugurated, to grant depository rates. The profits, if any, made by these houses on products thus purchased do not revert to the Book Concern treasury. It is, moreover, evident that the Methodist patronage secured by such houses by so much, or at least in large proportion thereof, is diverted from the Book Concern itself. This statement, if made in open debate, would doubtless by some be disputed; but our conviction is that if these independent houses were not in existence the Book Concern, with its perfect facilities for correspondence and distribution, would very much more profitably to itself than now hold the Methodist patronage within their respective territories.

It is but fair in this discussion that certain motives for originally entering into so exceptional relations with these houses should be clearly recognized. One of these motives grew out of a desire to respond to a demand from certain populous Methodist centers for essential depository privileges. Another motive arose from the hope that the products of the Book Concern would secure a much wider distribution than otherwise through the agency of these houses. Truth, however, compels the statement that, whatever increase in the distribution of Book Concern products may have resulted, this result has come in no such compensating measure as to offset the burden imposed upon the Concern by its practical capitalization of these houses themselves. By the system in vogue the Concern practically advances goods for which it does not receive its payments until these houses in turn sell and collect from their own customers. Thus, so far as its own trade is concerned, the Concern is literally capitalizing these houses.

How serious a matter this credit system is for the Book Concern will best appear in the light of plain facts. At the close of the fiscal year, October 31, 1898, six of these principal houses were owing the Concern an aggregate sum of \$98,054.67. For a sum varying more or less from the above amount the Concern carries these houses for practically a whole year in advance of their return payments. In other words, if all of these houses had gone out of business on October 31, 1898, they would still be owing the Book Concern

this large amount for goods already advanced to them, and by them distributed.

Personally, however reluctant we may be to hold the view as against the business plans of some brethren beloved, we have never been able to feel that this is good business for the Book Concern. The opinion of the General Book Committee upon the case is expressed in a resolution taken at its session in New York, February, 1897, as follows:

[In view of the fact that] a large amount of capital is locked up in outstanding accounts with Conference bookstores and Conference depositories; therefore,

Resolved, That such accounts and lines of credit be greatly reduced, and that hereafter a credit of six months be granted to Conference bookstores and Conference depositories on sales, settlement to be made at the end of this time, in cash or approved notes with interest, and that present accounts more than six months old be settled forthwith by payment in cash or such securities as the agents will accept, in order that the business of these stores be put upon a paying basis to the Concern.

PASTORAL CREDITS.—A large number of book accounts are kept with preachers. At the close of the fiscal year, October 31, 1898, preachers were owing \$54,001.75. The sum of indebtedness by preachers at the close of each of the last several years has not varied more than two or three thousand dollars from this amount. Nearly all of this money will be paid into the treasury at or before the sessions of the various Annual Conferences of which these debtors are members. Preachers, as a rule, are among the best paying debtors of the house. It is not pleasant to state a truth which marks the exception; but the fact is that in many of our Conferences are a few men, sometimes among those who are drawing the best salaries, who are woefully derelict in the matter of paying their Book Concern bills. It is these men, who number not more than one in forty among all their brethren, who depress a line of ministerial credit that would otherwise be as high as that of a company of bank presidents.

SUNDAY SCHOOLS.—Among the largest patrons are the Sunday schools, with which great numbers of accounts are kept. The credit of the average school is high, though in this field also there are some painful exceptions.

AUTHORSHIP.—No one can be in the position of Publishing

Agent without being constantly, sometimes embarrassingly, impressed with the fruitfulness of modern authorship. From a dozen to twenty book manuscripts are now offered and declined for every one that a publisher, acting with good judgment, can afford to accept. This fruitfulness of authorship must, we think, be hailed as an auspicious sign of the times, and yet it means an overstocked market; it means that many intrinsically good manuscripts will never reach the form of the printed book, and that many others which arrive at this estate will be doomed to only a limited sale in a competitive and struggling market.

APPLICATIONS FOR PLACE.—One of the most constant and trying experiences of a Publishing Agent arises from the necessity of dealing with applicants for position. The impression seems to be widespread that almost any deserving Methodist, young or old, out of work, ought, especially with the aid of pastoral influence, to be able to secure employment in the Book Concern. It invariably happens that nine out of ten of these applicants have no training which fits them for any work which the Concern needs; but appeals sometimes most pathetic, and in great numbers, for place come from all sources. To a man of ordinary sensitiveness the necessity of denying, even in the most kindly and sympathetic manner, this constant line of applicants is anything but an exhilarating duty.

AGENCIES.—Since the beginning the traveling preachers have been the recognized agents for getting the publications of the Book Concern to the people. In many ways this has been, and still is, a very efficient system. With the growth of the Church, however, there can be no doubt that the efficiency of this system is relatively declining. Our pastors, especially in the populous centers, are preoccupied men, and it easily comes to pass with many of them that they either almost entirely neglect, or give but indifferent personal attention to, the important matter of introducing the periodicals and publications of the Book Concern into the homes of their people. That this neglect, however caused, is a prime mistake in policy for any Methodist pastor we can have no doubt. It must also be said that a goodly number of the most hard worked of our pastors are too sagacious to make this mistake.

We believe that no busy pastor can secure reinforcement for his own work more helpful than will be sure to come from his observance of Wesley's injunction, "To *take care* that every society" which he serves "be supplied with our Church literature." The people who read our weekly Church papers, and whose library shelves are stored with the best Methodist books, unquestionably prove the most intelligent, loyal, and valuable church workers. It is the business of a Methodist pastor to be the builder of Methodism in his parish, and he can succeed in a large healthy way in this work only as he secures the most intelligent cooperation of his people. There are few more vital needs to our denomination as a whole to-day than that its wide lay ranks shall become thoroughly and distinctly intelligent concerning the genius, the work, and the life of Methodism itself. Any pastor, however large he may be in himself, or however busy, who neglects the appointed agencies for this kind of intelligence, whatever else he may do, is neither doing the best service for himself, for his individual parish, nor for his denomination.

But we are forced to acknowledge the widest practical difference between pastors in this vital service for their people. The books of the Concern show that the presence of some preachers in a community is a guarantee that this community will be well supplied with Methodist literature, while other men, in this respect, leave a tract of barrenness all along the line of their pastoral charges.

The whole question of intermediary agencies through which the literature of our great publishing houses shall most efficiently be carried to the homes of the people is not only exceedingly important, but very sensitive. It is the opinion of most careful observers that the present system needs decided revision. It is a large question, and one which should undoubtedly command most careful consideration from the Committee on the Book Concern at the next General Conference.

REAL PURPOSE OF THE BOOK CONCERN.—The undoubted fundamental purpose of our fathers in founding the Book Concern was to create an agency through which could be provided a literature suitable in quality and price to the needs of the Methodist people. We are among those who believe that this

purpose should never be diverted and never lost sight of. We are by no means unaware of the large incidental demands that have been made, both in real usage and in platform appeals, upon the Book Concern. For a long period the salaries of the Bishops were paid from its treasury. It seems a fixed usage that the expenses of commissions authorized by the General Conference shall also be paid from the same source. There have been times when the Church has not raised a sufficient sum to pay the expenses of a General Conference. The deficit has been borrowed from the Book Concern, and it is not in our present knowledge that these sums thus borrowed have always been returned.

Latterly, especially, there has been from some sources an immense demand for the payment of large dividends to the Annual Conferences. This demand has been so pushed as to make it appear that in the minds of some, at least, the very chief function for which the Book Concern exists is to pay these dividends.

Our position here must not for one moment be misunderstood. We give place to none in the esteem, veneration, and affection in which we hold the superannuated preachers of Methodism. Many of these men have records which enroll them among God's elect heroes; nearly all of them are noble and deserving. To leave the temporal needs of these men, in the period of their age and feebleness, unsupplied would be worthy of a deep and dark reproach against the Church which they have so faithfully served. The Church can show loyalty to its divine Master no more impressively than by taking royal care of these heroes of service.

But, with all this, we cannot escape the conviction that it is most unideal that the Church, in order to aid itself in the discharge of this great duty, should resort to the expedient of laying its literature under tribute. In our thought the function of a Church literature is essentially holy, and it should be permitted to go forth upon its sacred mission weighted with no embargoes. Sacred as is the cause of caring for the superannuated preachers, the literature of the Church ought not to be taxed even for this purpose. The Church, through other channels, and by generous devisings, ought to take care of these

men. In the meantime she ought to be most alertly and inspirationally alive to her obligations for the religious literary training of the millions already within the fold, and of the millions more who, in the near decades, ought to be directed by her life.

We may not forget that this Church is about to step over the exalted threshold of the twentieth century. This century will be ablaze with the brightest lights of thought, of invention, of material progress. It will be a century in which no Church, whatever its past record, can hope to hold a commanding and progressive place save as, among other achievements, it is itself the creator of a great and educative Christian literature for its own people. A Church that would be indifferent to this mission is a Church that the twentieth century will snuff out of life.

Moreover, this is to be a century of stupendous competitions, a century in which Christian literature ought to be left free to carry its very best messages along lines of least resistance—this includes lowest possible cost—straight to the homes and hearts of the people. In this century the publishing houses of Methodism ought to be a mightier factor in our denominational life than ever before. There will be demanded of these houses a better product than any hitherto produced. We must produce a literature which shall be fully the equal of the best that may come from the purest heart and the clearest brain of the world.

In our twentieth century Church the Book Concern should have a mission little less sacred in our thought than was that of the ark of God in the camp of ancient Israel. We close by expressing the reverent conviction that even a General Conference ought to be most studiously careful as to how it reaches forth its hand to touch this ark.

George P. Mains-
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ART. IV.—TAPPING ON THE WHEELS.

THE Roman Catholic Church of to-day makes one think of a great train amid the mountains, stopping a while to allow the train men to go around and to tap on the wheels to see that all is well before the perilous descent is made to the plain below. There is a consciousness of danger among the leaders of the Church, and they are acknowledging it with unwonted frankness. Never before did the Roman writers and thinkers speak out as they do to-day. They are beginning to realize that the Church is out of harmony with the age. Something must be done, or their hope of the leadership of Christendom and of final universal dominion must be forever abandoned. The change which they wish must come soon, or the nations yet in Roman vassalage will forswear their allegiance and demand new constitutions which will guarantee to the people religious liberty.

Here is a quotation from the *Civita Catolica*, the organ of the Jesuits of the city of Rome :

Wealth and power no longer belong to the Catholic nations ; they have become the appanage of peoples who have separated from the Roman Church. Spain and Italy, France, and a large part of Austria, if compared with Germany, England, and the United States, are feebler in the military department, more troubled in their politics, more menaced in social affairs, and more embarrassed in finance. The papacy has had nothing to do with the conquest of one half the globe, of Asia and Africa; that has fallen to the arms of the heirs of Plotinus, of Luther, of Henry VIII. All the vast colonial possessions of Spain are passing into the hands of the republic of Washington; France yields the sovereignty of the Nile to Great Britain; Italy, conquered in Abyssinia, maintains with difficulty her maritime influence by following in the wake of England. Here have we, in fact, all the Catholic countries reduced to submit to heretic powers, and to follow in their traces like so many satellites. The latter speak and act, and the former are silent or murmur impotently. This is how affairs stand at the end of the nineteenth century, and it is impossible to deny the evidence of it. Politically speaking, Catholicism is in decadence.

Plotinus was one of the founders of the Neoplatonic school, and Neoplatonism was an effort of paganism to counteract and prevent the spread of Christianity. Some speak of

Neoplatonism as a collapse, and some as a consummation. It was certainly far in advance of any school of philosophy which had ever preceded it. The doctrines and ethics of that school are far nearer the truth of our holy Christianity than are many of the dogmas and teachings of modern Rome. It is reassuring to know that our inheritance from Luther has helped to uplift these mighty Protestant nations and make them what they are and ever will be, the leaders and guides and protectors of all mankind. We should not shrink from acknowledging that we are proud of the inheritance we have received from Henry VIII. He it was who broke the yoke of priestly tyranny from the neck of Britain and thus made her future greatness possible.

Mr. Joseph Müller, a Roman Catholic writer of Bavaria, after pronouncing Protestant dogma utterly worthless, speaks out as follows :

We have, however, to remark a victorious movement of Protestantism, spite of the nothingness of its dogma, and a surprising retreat of Catholicism in all domains and in all countries. Wherever Catholicism encounters Protestantism it seems unable to cope with it. . . . In Alsace the increase of Protestants is double that of Catholics. In 1895 there were in Prussia 18,000 conversions from Catholicism to Protestantism, and only 2,000 from Protestantism to Catholicism. Worse even than this numerical inferiority is the backward movement of Catholics in all that concerns rank, intelligence, and prosperity. In the Catholic States it is simply astonishing to see the influence which a Protestant fraction, a merest minimum, exercises in the direction of political affairs and in scientific questions. One is most struck with this in France and in Hungary.

The *Homiletical Review*, after making these quotations, justly remarks :

That is confessedly a bad state of things for Romanism at its entrance upon the twentieth century, and the worst thing about it is that it is undoubtedly so. The reason given by Mr. Müller for this political, intellectual, and religious inferiority and decadence is that Roman Catholics "do not accord to reason and to action the important rôle that they play among Protestants." But does not this show that Romanism is not the religion needed to elevate and save mankind ? And do not all the signs indicate the approach of a great breaking up of the false and impracticable system ?

Well may the train men of Rome go tapping on the wheels

to see that all is well before the great train goes plunging, mid the fog and darkness, down grade, into the twentieth century. Many outside of the priesthood and the religious orders see clearly that there is danger ahead.

An editor in Barcelona, Spain, has recently reviewed the history of Catholic nations, from the defeat of the great Armada sent against England by Philip II to the defeat and overthrow of Maximilian, and the expulsion of the Spanish power from the western hemisphere. "Of what avail is it," he cries, "that popes, cardinals, archbishops, and bishops bless our banners and send them forth with the promise of victory, when the experience of centuries has taught us that they will return to us again trailing in the dust? Protestant nations are growing stronger and more prosperous all the time, while Roman Catholic nations are either stationary or on the down grade." The lesson to be learned from the Barcelona editor's article is that God blesses what the pope curses and curses what the pope blesses.

A strong side-light thrown upon this subject comes from a book recently published in France, which has already been translated into many languages and is having a large circulation. Its title is *Anglo-Saxon Superiority: to What It Is Due*. It is a work dealing, from a French point of view, with the causes of the superiority of the English-speaking peoples. The author's name is Edmond Demolins. He begins his preface thus:

Anglo-Saxon superiority! Although we do not all acknowledge it, we all have to bear it, and we all dread it. The apprehension, the suspicion, and sometimes the hatred provoked by *l'Anglais* proclaim the fact loudly enough. We cannot go one step in the world without coming across *l'Anglais*. We cannot glance at any of our late possessions without seeing there the Union Jack. The Anglo-Saxon has supplanted us in North America, which we occupied from Canada to Louisiana, in India, at Mauritius (the old Ile de France), and in Egypt. He rules America by Canada and the United States, Africa by Egypt and the Cape, Asia by India and Burma, Australasia by Australia and New Zealand, Europe and the whole world by his trade and industries and by his policy.

A map accompanies this remarkable book, in which the author shows that the Anglo-Saxon race dominates half the world

and threatens much of the other half. After contrasting the individual life, the family life, the school life, the social life, the business life, and the army life of the French with the English, the author gives startling statistics concerning marriage, births, and deaths, which are enough to make the face of any Frenchman who loves his country turn pale. From 1883 to 1890 there were more deaths than births. In 1890 there were twenty thousand two hundred and twenty-three less marriages than in 1884—a period of six years—and the decrease has been constant. Norway doubles her population in fifty-one years, England in sixty-three, and, the author might have added, the United States in thirty-five years. And since this book was written Dewey has sailed into the harbor of Manila, and the Stars and Stripes are waving over the Philippine Islands. The prophecies of the ever-extending dominion of the Anglo-Saxon race seem in process of rapid fulfillment. The book is vastly interesting, but is somewhat disappointing. The author gives all the reasons for Anglo-Saxon superiority but one, and that is by far the most weighty of all. He does not say, as he should say, in all fairness, "The dominant religion of France is the Roman Catholic, and the dominant religion of England and the United States is the Protestant faith." Why does he not confess this? Why does he not acknowledge that as a nation builder Rome is a failure, an utter failure? She can destroy, but she cannot build. Whatever of national prosperity may come to a people dominated by the Roman Catholic faith comes in spite of the Church and not because of it. But there are so many confessions in this book that we may forgive M. Demolins for ignoring the religious question.

The book has been reviewed almost universally by the French press. In *L'Echo de Paris*, M. Lucien Des Caves wrote, under the title of "A Book of Alarm:"

Truly a terrible and admirable book—terrible because of its lamentable statements founded on carefully verified documents; admirable because of its conclusions, which, if intelligently heeded, can only lead us to improvement. I should like to see M. Demolin's book in the hands of all heads of families, of all educators of our youth—if not in those of the men who govern our country—for the author has sufficiently demonstrated that the interest of these is solely to keep whole as long as possible the crust of the now rancid cheese in which they live.

Another great paper, *Le Paris*, ends its review as follows: "We often feel we know of no remedy, so that we, the descendants of the Fontenoy soldiers, are disposed to thus address Messieurs les Anglais, '*Morituri vos salutant?*'"

Since M. Demolins's book was written the lurid light of the Dreyfus case has been thrown upon France. But there is life for France. In Loubet she may have found her Abraham Lincoln. Mexico is setting a grand example to all Roman Catholic nations. Her *renaissance* never came until Comonfort in 1856 reduced the Church to obedience to the civil power and compelled the Roman hierarchy to submit to the laws of the land. Juarez and Diaz followed the same line of policy, and to-day there is religious liberty everywhere in Mexico. There is secure and stable government; there is protection for life and property such as were never enjoyed under the old *régime*. In 1856 Comonfort would not allow the clerical party to drive him from the presidential chair, as they had many of his predecessors. The monks of St. Francis formed a conspiracy against him, and secretly planned his overthrow. But, just before the time set for the uprising, he marched his troops to the monastery of St. Francis, entered it by force, captured the monks, and sent them adrift, fully six hundred strong. Then with his cannon he plowed a street through the monastery, which street bears the significant name "*Independencia*."

The assertion that an Italian priest on the banks of the Tiber has civil and spiritual control over all the nations of the earth is monstrous and ridiculous; and the attempt to make that claim good will be resisted by even so-called Catholic nations. The time is passed for that. That wheel is cracked and broken. The train men had better take it off and put a sound wheel in its place. This would be a good substitute: "Civil and religious liberty must be acknowledged by the Roman Catholic Church as the inalienable inheritance of all mankind." Take off your old cracked wheel, ye Romanists, and put this other on, and your great train may roll in safety down the grade to the plain below. A cartoon published in a certain illustrated paper in February, 1899, deserved a wide circulation. It was a picture of a lean, hungry-looking Spaniard, tottering along with a great fat priest on his back. Around the feet of

the Spaniard were spread the maps of France, Spain, Portugal, and Italy, and underneath it all this legend : "The Burden of the Latin Race." The cartoon was republished in Mexico, and made its impression upon thousands of people. It was circulated in the cars by the newsboys far and wide. The writer sent a copy of it to the *Freeman's Journal*, of New York, with the request that it be amended a little and published again. The amendment proposed was, to add to the map all of South America, Mexico, the south of Ireland, and lower Canada, and write underneath the picture thus amended, "The Burden of all these Races." And what a burden they have borne for centuries! Think of Ecuador with its ninety-six per cent of illiteracy. Think of all South America with its eighty-five per cent of illiteracy. Think of Spain with its eighty per cent of illiteracy; and then think what these nations might have been, if they had been the inheritors of the civil liberty won by Henry VIII in his battle with the Church, and of the theology and faith and scriptural ethics of Martin Luther.

But the leaders of the Roman Church do not appreciate their own failures. They are not willing that Protestants should try where they have failed. Archbishop Ireland gravely informs us that Protestant missionaries are not wanted in Porto Rico, Cuba, or the Philippines. The Archbishop of Manila has been thundering forth his anathemas against all those who have any dealings whatever with Protestants. The following is a quotation from a paper called *The Standard*:

A recent issue of the *Manila Times*, sent to the *Standard* by a correspondent, contains a report of a sermon preached by a Jesuit priest in one of the leading churches of Manila, in which he enumerated the various offenses for which excommunication was the penalty. Two specifications are that "any one contributing so much as one cent to any Protestant object—schools, hospitals, or anything Protestant—comes under the worst form of excommunication," and that "all newspapers and publications which commend Protestants for their work, or publish announcements of Protestant gatherings, or openly favor heretics in any way, come under the fiercest excommunications of the papal bull." The *Times*, a non-sectarian and, judged by its advertising columns, not particularly scrupulous sheet, protests against such utterances, and publishes announcements of Protestant services along with the Roman Catholics.

It is evident that the entrance of Protestant missions into our new possessions will be stoutly resisted ; but we will go there, all the same, will plant our churches and schools everywhere, will do our utmost to furnish every Roman Catholic on earth with a copy of God's word, and will show them all the way out of the darkness of mediæval superstition into the glorious light of the Gospel of the Son of God.

Cardinal Gibbons should ask the pope to summon an ecumenical council, that they may make haste to repeal some of the childish and unreasonable, unscriptural and unbelievable dogmas which have been promulgated within the nineteenth century. Let there be an honest effort to harmonize the doctrines of the Church with the Holy Scriptures, and its policy with the spirit of the age. Let the money-getting schemes of purgatory and indulgences be for evermore forbidden. They justly aroused the wrath of Martin Luther and sent him to nail his immortal theses to the cathedral door ; and his indignation at such ecclesiastical robbery carried on by the Church in the Master's name is part of the inheritance we have received from him. Do away with it all ! Give the people the Bible ! No nation ever rose to greatness and prosperity such as the Protestant nations of the present confessedly enjoy that did not allow the free circulation of the holy book among the masses of the people.

Do these things and the great train, with one seventh part the population of the world aboard, will glide smoothly and safely and triumphantly down into the twentieth century. But if the Romish Church heeds not these counsels let it be assured there is danger ahead and that the *Civita Catolica* does not overestimate it.

B.C. McLeabe

ART. V.—THE PRINCE OF DIPLOMATS.

In the Easter number of *The Outlook* for last year was an interesting article by F. Marion Crawford on Pope Leo XIII. Mr. Crawford may hold a high place in the literary world as a writer of fiction, but truth is mightier than fiction. He proounds and seeks to answer the question, "What has been the effect upon the world in the fifth of a century of such a power (Leo XIII) acting continually at one point?" Mr. Crawford, a zealous Roman Catholic, seeks to prove that the result has been wonderfully beneficial to the peace of nations and to the permanent good of the human race. "Of few popes can it be said that their political influence throughout a long reign has been so steadily and universally beneficent;" "the man who has set an example of toleration to his age." But to arrive at this conclusion Mr. Crawford has utterly ignored certain facts and has assumed that which many of us are not ready to admit, that the success of politico-ecclesiastical Romanism is a blessing to humanity. He asserts, contrary to the facts, that the questions which proved fatal to Pius IX have been prudently left to themselves. On the contrary, Leo XIII has constantly repeated the "*non possumus*" and the "*non expedit*" of Pius IX. We agree that the pope has apparently "done more to give the Roman Church strength and security than a dozen of his predecessors;" that "his has been a political pontificate;" and that "it is as a diplomatist that Leo XIII will be remembered in history."

Vincenzo Gioacchino Pecci was born at Carpineto, March 2, 1810. His father was Count Ludovico Pecci, ex-colonel in the army of Napoleon I. At eight years of age he was put into the Jesuit College at Viterbo. "In the year 1821, at the high altar of the Church of St. Ignatius, he received for the first time that Jesus of whom later he was to be the vicar on earth"—meaning that he took into his mouth the wafer of the Romish sacrament. In 1824 Pope Leo XII reopened the famous Jesuit College in Rome, and immediately young Gioacchino Pecci became one of the students. He was a very apt scholar, and in 1830 we find this record concerning him:

"*Inter theologiae academicos V. Pecci strenue certavit.*" At twenty-two he took his diploma with the degree of doctor. "The Jesuits, ever the faithful supporters of the Church, by their instruction and training had molded the mind of Gioacchino Pecci, and hence the sons of Loyola accompanied him to the altar where he celebrated his first mass in the church which is a monument to St. Ignatius."* December 31, 1837, he received full orders as priest at the hands of the Jesuit cardinal, Carlo Odescalchi. He was enrolled among those to be prepared for a diplomatic career. In 1838 he was sent by Pope Gregory XVI as papal delegate to settle serious difficulties at Benevento. Having succeeded in this mission he was recalled to Rome, and then sent to Perugia to quell the disturbances there and to destroy the secret societies organized against the papacy. In the Consistory of June 27, 1843, he was made titular Archbishop of Damiata, and in the following spring sent as nuncio to Belgium. Here for three years he exercised himself in the art of diplomacy, and King Leopold decorated him with one of the highest titles of his kingdom. In July, 1846, he returned to Italy as Archbishop of Perugia, where he ruled the Church for thirty-two years. In the Consistory of 1853 Pius IX made him a cardinal. In 1877 he was called to Rome as "chamberlain of the Holy Church." Pius IX died February 7, 1878, and on February 20 Cardinal Pecci was elected his successor, being sixty-eight years of age. Gambetta, writing of the event to a friend, said: "*On a nommé le nouveau Pape. C'est cet élégant et raffiné Cardinal Pecci, évêque de Perouse. Cet Italien, encor plus diplomate que prêtre, est un opportuniste sacré.*"

The condition of things which prevails in Europe to-day is very different from that which existed when Leo XIII was elected. The new position created for the papacy in 1870 has produced results which have not been fully appreciated. The energies which before were employed in the civil administration of the Papal States have since been directed to politics in different parts of the world. The disturbed state of society in the different countries has furnished the papacy with a most favorable occasion for the carrying out of its dark designs.

* F. Di Domenico, *Vita e Pontificato di Leone XIII.*

Consider the state of things when Pius IX died. The politics of Napoleon III, in the occupation of Rome, were not very pleasing to the pope king, who wanted to be protected but did not desire a master in his own house. The conduct of the French ambassador, and of the generals in Rome, was very irritating to the Vatican, so that the cardinals were not sorry for the defeat of the French in 1870. The Vatican, however, did not foresee all the consequences of that German victory. With Austria the pope was only on fairly friendly relations, though that country was looked upon as the future hope of the papacy, and the emperor, Francis Joseph, as the one who would use all his influence to favor the reinstatement of the pope in his temporal domains. The Vatican cherished the hope that the powers would prevent the Italians from coming to Rome, and even after they had entered the city it was supposed that their stay would only be temporary. The spirit of resentment in Pius IX because of the indifference of foreign governments became very manifest. The *nunciis* at Paris and Vienna were both recalled, one because the government had changed to a republic, and the other because he had failed to persuade the emperor of Austria to support the rights of the papacy as against Italy. Pius IX spoke freely to all whom he met concerning what he thought of certain governments and their rulers. One day Cardinal Antonelli called the pope's attention to the complaints that were being received because of his language, but all to no effect. Antonelli was corrupt, but a most astute diplomat. Pius IX, on the contrary, had no patience with diplomacy, and he became more and more irritated against those who had tried to satisfy him with fine promises only. Cardinal Antonelli suddenly died, and the pope sought to change affairs by disregarding diplomatic courtesies with governments in which he no longer had any hope. The result was, diplomatic relations broken off with Russia, Prussia, and Switzerland; disaccord with England; and Rome only on speaking terms with Austria, Spain, and Belgium. Everywhere the Vatican was in trouble and confusion. The continued war between the papacy and the Italian government did not improve matters. Both parties tried to explain the situation to the different powers, but their explanations only

emphasized the difficulties. As Mr. Crawford states, "Civilized Europe was anti-Catholic where it was Protestant, and antipapal where it was Catholic." It was when things were in such a state that Pius IX suddenly died.

Consider now the reasons for the election of Cardinal Pecci—Leo XIII. It was an anxious time for the papacy. Should the new pope be a warrior, or should he be of a conciliatory character? The idea of electing a man who would immediately rush into battle did not seem wise to any, for it was feared that the Church would meet with greater difficulties than she had yet encountered. The non-Italian cardinals decided the question. The new pope must be one who would maintain the rights of the papacy, but not be a man of violent aggressive action. Some of the cardinals expressed fears about holding the conclave in Rome because of the supposed hostility of the Italian government. Crispi, then Secretary of State for the Interior, replied: "The Italian government knows its duty, and is able to guarantee absolute liberty to the conclave and protection to the individual cardinals. If, however, it shall be decided to hold the conclave out of Italy the government will not interfere, but if such a decision should be taken in hostility to Italy, then the government will be free to act as it may judge best." The cardinals soon answered that the conclave would be held in Rome, and in the Vatican. On a third point also the cardinals agreed—that they would seek in the election not to prejudice or compromise the future. Hence they would elect a man sufficiently advanced in years to give the hope that he might not last long, so that if their experiment did not succeed, or the circumstances should soon require a change of policy, a new conclave would not be far away. How vain are all human previsions! If the cardinals who met in the conclave of 1878 had been able to foresee that Gioacchino Pecci would have lived more than about ten years it is very doubtful if he would have been elected. In conformity with the above-mentioned intentions they prepared the chessboard, and passed in review the men who were eligible. Governments, through their diplomats, and the press, took a hand in the interesting game. The several governments expressed themselves in the following terms:

"That the new pope should be a man of mild temperament in his dealings with all, and one who will render a reconciliation with Italy possible." Who besides a few intimate friends would have thought of Cardinal Pecci as the man for the occasion? The chief managers of the campaign in his favor were Cardinal Franchi, Cardinal Camillo di Pietro, and Mons. Galimberti, who through their many and influential acquaintances in Rome and in the other capitals of Europe, and by means of the vast sums at their disposal, soon enlisted the press of the various nations in favor of their candidate. Even Roman princesses invited press correspondents to dinner in order that they might talk to them in favor of Cardinal Pecci. A French writer represented Gioacchino Pecci as one "distinguished for his character, energy, wisdom, and virtue; for his docility joined with severity; one who can make himself loved and feared." This was copied into the different papers in Europe, and was brought to the notice of the representatives of the interested governments, who soon reported in favor of the election of Cardinal Pecci. It is interesting to see also how the liberal press of France, Germany, and England was persuaded to favor the election of this liberal cardinal, who promised a happy reconciliation with Italy, for it was positively declared that, if elected, Cardinal Pecci would at any cost come to an understanding with the Italian government, and promote peace among all nations.

When the cardinals went into conclave it was a foregone conclusion that Cardinal Pecci was to be the successor of Pius IX. At first the votes were scattering, but on February 20, 1878, he received forty-four votes out of sixty-one, and was declared elected. He immediately chose the very significant name of Leo XIII. Elected under such circumstances, Leo XIII saw before him many difficulties. Must he conform his conduct to the manifest desire of the cabinets of Europe and to the principles expressed by his friends and by the press which favored his election? Or must he at once show that at heart he is as much an intransigent as was his predecessor? His first act revealed the secret. It meant no concession to the Italians in Rome. It had been the custom for the newly elected pope to impart his blessing to the people assembled in

the great piazza of St. Peter's from the balcony over the main entrance. The question was, Shall this be done as of old when the pope was also king, or shall it be done within St. Peter's, seeing that the pope is a prisoner? Leo XIII imparted his blessing to the people gathered within the walls of the great church. After his coronation his first thought was to reward his friends who had been the chief agents in his election. Cardinal Franchi was made his secretary of state and Cardinal Camillo di Pietro his chamberlain, while Mons. Galimberti was later created cardinal. Leo XIII did not hesitate to let it be known that in time he would provide for all his friends who had contributed to his election, as in fact he did. Whatever may be said of the absolutism of the papacy, no pope can afford to utterly neglect the influential members of the college of cardinals who may not agree with him. Leo XIII knew that he must also content these, otherwise he would find every step of his way blocked, or there would soon be another conclave to elect his successor. With great skill and prudence, for the moment he contented all until he had time to effectuate his plans. He was especially considerate of those who had opposed his election, stating that he would seek their wise counsel in the difficulties that confronted him at present as well as in those which might arise in the future.

We have seen that the two fundamental ideas in the platform of the party which elected Leo XIII were, a disposition to come to a reconciliation with Italy and a less arrogant attitude toward all governments having relations with the Vatican. The position was difficult. In face of the prescriptions left him by Pius IX, and the aspirations of the cardinals about him, the pope could say, "I cannot immediately declare for reconciliation with the kingdom of Italy," implying that he would as soon as he could, and on the other hand he could not disregard the ideas to which he owed his election. Meanwhile some influential ambassadors, expressing their congratulations to the pope because of his election, alluded, as was natural, to what might be the policy of the papacy in the future. The secretary of state, Cardinal Franchi, replied that, considering the very great difficulties in which Leo XIII found himself, he could not openly and immediately go contrary to the policy

marked out by his predecessor, and that he needed time to study the complex questions before declaring what his policy would be. These ambassadors, as if to confirm the accusation that "diplomacy is hypocrisy and double dealing," did not hesitate to say that "it was not necessary to give a too literal interpretation to the expressions indulged in before the election. Since the person indicated had been elected their governments would not be too exacting as to his mode of procedure." These declarations brought great relief to Leo XIII. The first critical moment had passed, and the pope was left to do about as he pleased. The press, too, had to be satisfied. This was done by turning now toward this party and then toward that. For a while it was a sort of seesaw from one to the other until the equilibrium was found. To this end two new papers were started, one of them being edited by the pope's faithful friend Galimberti.

Suddenly Cardinal Franchi died, after occupying the position of secretary of state for only five months. According to the shrewd judgment of Leo XIII the time had not yet come nor had the occasion presented itself for an open manifestation of the ultimate policy of the pope, and hence Cardinal Nina was selected as secretary of state, which apparently meant moderation. This kept the different governments quiet, though it irritated for a moment the intransigent party, who studied to bring the new secretary of state into confusion and trouble at every step, they not understanding as yet the deep designs of their master at the helm. Because of political blunders Cardinal Nina was soon obliged to resign. His successor was Cardinal Jacobini, nuncio at Vienna, who was not known to be pronounced in his views as to one party or the other, but was a necessary element in the transformation. One evening an Italian senator called on the cardinal secretary of state and their conversation naturally turned to the prospects of reconciliation. It was soon known by the intransigent party that Cardinal Jacobini had been having an agreeable time with an Italian senator. They asked him what he meant. He with the greatest calmness replied, "Reconciliation? Nonsense! Let them [the Italian government] get out of Rome, and then we will discuss with them." What hypocrisy!

Soon an event occurred which threw the whole camp into confusion. When, on July 13, 1881, the body of Pius IX was being transferred in solemn procession to the Church of St. Lorenzo, its permanent resting place, the anticlericals created quite a disturbance, and some ruffians threatened to throw the body into the Tiber. Who knows but that these ruffians were emissaries of the Jesuits? The whole affair greatly pleased the intransigent party, because it furnished them the occasion of rising to the seat of power, where they have been ever since. The sudden death of Cardinal Jacobini—very opportune—brought to the helm of State Cardinal Rampolla, the young and able leader of the intransigent party. Thus in a little more than three years the platform of the new pope's election was entirely abandoned and Leo XIII was openly committed to the most obstinate irreconciliation and illiberalism. He had now arrived at the natural and logical result of his Jesuitical education and training.

The policy of Leo XIII has been merely to avoid open conflict. Hence his reign, as to positive facts tending to good, has been a complete delusion. The difference between Pius IX and his successor is simply in the methods employed. Those of Leo XIII have been more bland and hence more dangerous. In Italy his chief aim has been not to give occasion to the government to make the situation more difficult. Hence his instructions to the Catholic press have been, not to attack the persons in power, but to criticise and censure their doings. Several times, to their own hurt, those representing the civil authority have held out the olive branch and have sought reconciliation with the Vatican, but after months of bland encouragements, during which time the Jesuits were undermining the credit of the Italian government both at home and abroad, the papacy would reply, "We are not seeking reconciliation. If you want it, the only condition is the restoration of Rome to the pope." In his first letter to the powers Leo XIII declared that he proposed to cause all dissensions actually existing between the Vatican and the respective governments to cease. His letter to Emperor William I was memorable, and Bismarck took advantage of it to promote the interests of Germany as against France and Italy. But even Bismarck was

not wise enough to play at diplomacy with the Jesuits. He did best for his country when he pursued a decisive course of opposition to their intrigues, and not when he asked their help for concessions granted. The apparent good will of the pope to Germany displeased France and, as a result, laws were enacted hostile to the Church. Nevertheless Leo XIII counseled patience and finally recognized as legal and legitimate the French republic. Of course the royalists know that at heart the pope is their friend and ally, and that his acceptance of the republic is only in appearance. Many things the pope reserves "*in petto*." While he publicly declares in favor of the republic the Jesuits, with his knowledge, are plotting secretly in favor of the Pretender. The Dreyfus case was an illustration of what the Jesuits are capable of doing. Here patriotism was the pretext and slavery to the Church the final object in view. In Austria-Hungary also the struggle has been fierce to obtain freedom from the tyranny of clericalism. The pope has been obstinate up to the last moment, as in the case of the law for civil marriage, yielding only when it was necessary to avoid utter disaster. Look, however, at the result of his intrigues—utter confusion and threatened dismemberment of the nation. In Spain the pope apparently supports the young king and the queen regent, but is ready at any moment to abandon them and fall in with Don Carlos if it will serve his purpose. The troubles, too, in Belgium are the direct result of the political intrigues of the clericals. "The papacy is fast becoming an electoral machine for all nations."

The pope addressed himself with rare ability to the task of improving his relations with all the powers and of pushing to the front the political interests of the Vatican. To win political favor and reestablish diplomatic relations with Russia he sacrificed Poland, and to gain a point in England he practically decided against Ireland. It was Leo XIII, too, who sent first Satolli and then Martinelli as papal legates to the United States, pretending at first to favor a certain liberalism professed by Cardinal Gibbons, Archbishops Ireland and Kean, and then at the opportune moment flatly condemning everything that is American in sentiment or policy. The liberal press of Italy either laughed at the ridiculous position of Arch-

bishop Ireland or had leading articles proving his lack of character because of his sycophant letter of submission to the papal decision. It was a moment when one felt ashamed that a man who had been heralded in all the papers of Europe as a type of American independence and as a friend of the President should so dishonorable before the civilized world. Romanism will certainly do for the American race what it has done for the Latin race, if it has a chance. Eternal vigilance is the price of liberty. The Vatican is continually boasting of the growth of the Church in the United States, of the founding in every State of the religious orders, of the erection of buildings for monasteries and convents, and of the glorious future of the Church in America under the prudent teachings of the Jesuits. Thus, through diplomacy, Leo XIII has placed himself among the potentates of this world, saying, "Behold the peacemaking pope you desired." He is even on friendly terms with the sultan of Turkey, and did not say a word against the massacres of the Armenians lest he should disturb pleasant existing relations.

Having put himself in favorable relations with the governments, the pope next turned his attention to the people. The people had begun to murmur that the papacy was conceding everything to the powerful and rich, and nothing to them. Hence something must be done for the people. In Italy the clerical party created among the people a current hostile to the actual government. The pope, approving the plans of the clericals, gave his blessing to their conventions, societies, cooperative associations, rural banks, and numerous publications, all professedly in the interest of the working, suffering people. All was done, however, with one end in view, namely, the political advantage of the papacy as against the existing government. This agitation has gone on with increasing force, and some of its fruits have already been seen. During the trials for the insurrections and riots which occurred last year at Milan, Naples, and elsewhere, it was proved beyond all doubt that the chief instigators of the whole sad drama were the clericals, with the full knowledge and consent of the Vatican. It was a politico-religious rebellion, worked up in obedience to the pope's address to the Italian people: "It is high

time that we go down into the field and fight courageously against the enemies of God and of the Church."

The most noteworthy fact is the opposition of the Vatican to the House of Savoy as representing the unity of Italy. Catholic sovereigns are forbidden to come to Rome unless they will first do homage to the pope, while non-Catholic sovereigns must observe a certain etiquette which virtually ignores the existence of the Quirinal court. The Vatican seems to reason thus: Either the dynasty in a moment of trouble will come to terms, leaving Rome, or, the successors, whoever they may be, if they wish to continue, must come to an understanding with the papacy. To this persistent agitation on the part of the clericals the Italian government has never opposed a decisive action. First, the Italians have conceded to the pope too many special privileges; and then, either because of fear or for prudential reasons, they have allowed the clerical party too much liberty in their disloyal work of undermining the very existence of the State. There is no nation in the world where organized rebellion has been so tolerated as in Italy. It is difficult, however, to say whether the Jesuits have accomplished most by their open rebellion or by the dissensions and divisions they have caused by their intrigues in the liberal party. If the government utters a word of reproof, or passes a law for self-preservation, then the whole world is made to resound with the cry of "persecuting the Church." The pope has never officially recognized the privileges granted him by the State, and yet he has taken and does take every possible advantage of these privileges to damage the State. Victor Emmanuel should have entered Rome on the condition that he alone was to be king. When, a year ago, we had the honor of an interview with King Humbert, we told him frankly that we believed there should be in Rome but one king. We believe that the whole civilized world would applaud, admire, and approve him in asserting his right to the undivided loyalty of his subjects. This is the only solution of the question, and the sooner it is put to the test the better it will be for Italy and for the world at large. The storm center and war center of this world is in the Vatican palace, amid the conscienceless intrigues of the Jesuits.

In the other States the question was yet even more serious for the Vatican, because the opposition of the people meant a diminution of Peter's pence. Hence the pope, by a series of bold acts, produced quite an impression on the popular fancy, now addressing the bishops, now the clergy, and finally the people of different nations on the social questions of the day. The encyclicals treated of questions which interested the people at large, and the name of Leo XIII was on the lips of all. The Vatican press and the well subsidized *liberal* press called attention to the great, wise, and progressive pope, who was fully awake to the interests of modern times, and all at once Leo XIII, the personification of absolutism, became popular. The people thought for the moment that they had found in him a friend and deliverer. On the eve of important elections governments appealed to him to speak a word to the people, for which they had to pay dearly in new concessions. This popular movement produced, however, a reaction against the papacy on the part of the aristocracy and of the rich, who after all are the largest contributors to the Vatican coffers. Hence the pope must needs calm their fears by telling them that they must not interpret him too literally, and by assuring them that he was still their loyal friend. In addressing a friendly word to the people he was simply aiming at the general good of the Roman see and of Catholic society. Impressed by the rapid development in the Church of the so-called Christian socialist movement, he has now nominated a commission, at the head of which is Cardinal Massella (Jesuit), to study how to arrest the progress of these new ideas so contrary to the doctrines of the Holy Church. The one end and aim has been the prestige, grandeur, and glory of the Roman pontiff. The Vatican has entirely forgotten that the Church should have a religious end in view. It is now thoroughly political, and nothing else but political. The policy of Leo XIII has been to profess liberalism and to pretend to yield only that he might get his lever on the fulcrum so as to move the world backward. The final result of his policy everywhere and in every case has been reactionary.

A few months ago we read the following note in one of the leading American journals: "A group known as the German-

Austrian-Quirinalists group have been making ready for some time past to elect a successor to Leo XIII a pope of bigoted reactionary tendencies who will break with the democratic republican and progressive tendencies to which the present pope has allied himself. This scheme, it is said, has come to the knowledge of Leo XIII, who has accordingly decided to create twelve cardinals of his own way of thinking, who will preserve in a new pontificate the liberal policy which he has inaugurated." Then the editor adds, "There are many facts which seem to confirm this report." O, the credulity of the American people! The Jesuits knew that the creation of twelve cardinals at one time, nearly all Italians, would make something of a sensation; hence the public must be prepared by the assertion of a plausible reason. Twelve cardinals were created of the pope's own way of thinking, but every one of them reactionary, like himself.

During his reign Leo XIII has created a college of cardinals with perhaps one or two exceptions entirely favorable to himself and to his reactionary policy. There is no counting, however, on the sincerity of their professed devotion when it comes to a question of personal interest. They are distrustful of each other, and do not know each other's intimate thoughts and feelings. All the bishops, too, with few exceptions, are now favorable to the Vatican as against the Quirinal. Some of them at the chief centers, like Ferrari at Milan, Svampa at Bologna, and Mistrangelo at Florence, are of the warlike type; not priests, but political agitators. Publicly the *Curia* may pretend to instruct the bishops to live in harmony with the powers that be, but secretly a bishop before he is appointed must give positive evidence that he is a rebel against the actual government. The parish priests are the mere creatures of the bishops, to whom they must yield absolute obedience.

The bishops, too, have reformed the seminaries so that all the young men who come from them are already inoculated with the virus of hatred against Italy and her liberal institutions. For the laymen there have been organized commercial and agricultural banks, mutual aid associations, restaurants, clubs, and the like. By an extensive organization the people are bound to the politico-ecclesiastical machine,

to which they must yield absolute obedience. The Vatican virtually manages in Rome five of the leading banks, and through these a large part of the trade in the city. It has also a controlling interest in the stocks of eight of the monopolies of the city, such as the water company and the gas company, and even a predominating influence in the National Bank itself. Then there are those who look to the Vatican for their pompous titles, for their position in society, and for their daily bread—that long line from pope to cardinal and from cardinal to all the minor offices and their dependents down to the shopkeepers, families and individuals—all bound together by the ties of interest. Again, there are the schools which the clericals control, from the crèche to the university. Monks and nuns of all the so-called religious orders have come into Italy from all parts of the world. These have their sources of supply in the countries from which they have come; hence rivers of money are flowing into the Vatican from all nations.

In the conclave of 1878 there was a desire for the return of peace which had been disturbed by the affairs in Italy and by their consequent reaction on the other powers. The powers feared a ferment in the Catholic nations which threatened to break forth in violence both for and against the papacy. To-day these powers are bound to the papacy by a chain of political interests, and the papal diplomacy is ever intent on maintaining and rendering more secure these bonds. Hence these different governments will be interested in the coming election of a new pope, and will exert all their influence through their respective cardinals and ambassadors. Both the Italian and non-Italian cardinals are agreed that the future pope must be an Italian. This, they say, is the only way to avoid difficulties both in and out of Italy. How could a foreigner remain in the Vatican surrounded by a civil and ecclesiastical court which he does not know and by which neither he nor his plans could be easily understood? He would, indeed, be a prisoner, except he should surround himself by persons of his own nationality. But the presence of a foreign court in Rome would create another state of things unendurable to the Italian cardinals who are now masters of the situation. Imagine the jealousies, frictions, and offended interests! When Leo

XIII gathered about him at first four or five trusted friends from Perugia there was no end of talk. What would happen if a foreign pope should bring to Rome a foreign court? It is claimed also that an Italian will be elected to avoid the jealousies that might arise between other nationalities. Though Italian by birth he must be anti-Italian in sentiment, for all are now agreed not to favor a reconciliation with the Italian government, since they fear that if this should come to pass the Church would lose her prestige in the political world. The question of temporal power must be agitated even if it involves the whole world in continual war. The last word from the pope is that there can be no reconciliation except on the restitution of Rome.

The weakness of Italy to-day, like that of other nations, is the lack of a definite and resolute attitude against the pretensions of the papacy. The Italian government has been zealous in trying to counteract the work of the socialists and of the extreme radicals, while it has left in peace the real subverters of the nation who are preparing a revolution in secret, making use of the cross for their diabolical propaganda, which threatens the nation's existence. The pope is a pretender to a lost throne, and as such ought not to be allowed to remain in the country any more than his contemporaries, the Bourbons. This weakness may some day cost King Humbert his crown and the House of Savoy the throne of Italy, but the pope will never again be reinstated as a temporal ruler. The radical victories in the last elections in the north, especially at Milan and Turin, are very significant. It is the new star of hope. The people have broken with the clericals and are rising into power. Their present exaggerated ideas will moderate with time. We can trust them to settle the question. They know the pope too well to ever make him again their king. They know with Prince Metternich that "a liberal pope is an impossibility."

William Burtt.

ART. VI.—THE ORDER OF PUBLIC WORSHIP.

THE duty of public worship carries with it the propriety of having a generally understood or formally fixed order of service. Following this natural principle all Churches have some order for public worship. Sometimes these orders are extremely simple, while in other instances they are exceedingly elaborate. Even the Society of Friends has at least the outline of an order, with a time for beginning the worship, an understanding as to what is to be or may be done, and a time for ending, when the heads of the meeting shake hands and thus give the signal for the worship to cease and the Friends to disperse. Probably there has never been a period in the history of the Christian Church, even in the very early days, when there have not been recognized orders for the public service fixed by usage, by legal enactment of the Church itself, or by the command or example of individuals in authority.

All of these are interesting as studies of ecclesiastical conditions, though to the Protestant mind many of them are absolutely absurd and unscriptural, when in different periods they reflect the error or corruption which had entered various sections of the Church. Protestantism denies that the ancient liturgies or that any humanly produced liturgy is binding at all times and everywhere, but holds that "rites and ceremonies," as our Article of Religion declares, "may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word." After the Reformation the Protestant bodies made a liberal use of this liberty. As in the case of others, the Protestant Reformed Church of England revised and added to the forms of service and, after various revisions and fluctuations covering more than a century, produced the *Book of Common Prayer* with which the early Methodists were generally familiar; for, while Wesley had a brief form of service for the field meetings, he assumed that the members of his societies generally attended the full services of the national Church.

Wesley, however, was not satisfied with the *Book of Com-*

mon Prayer in every particular, and so in course of time revised it and in 1784 published the revision for the use of his followers in the United States. This revised service book he called *The Sunday Service of the Methodists in North America. With other Occasional Services.* It provided a Morning Prayer and an Evening Prayer for the Sabbath day and a Litany to be used on Wednesdays and Fridays, while the other services included Ordination Services, Baptismal and Communion Services, and all other forms of service which Wesley deemed necessary for a complete Church. The radical changes he made in the *Book of Common Prayer* showed what kind of a reform he intended in doctrine and polity, and what kind of a Church he intended American Methodism to be. This *Sunday Service* was adopted by the Methodist Episcopal Church in the organizing Conference of December, 1784, and the Book of Discipline issued in 1785 speaks of "our liturgy," as do later Disciplines. The service began to be used at once, and the use continued for some years, but gradually the service book fell into disuse. There were various causes which practically retired the *Sunday Service*. There were in the Church some who disliked formal services. Probably others, retaining the antagonistic spirit of the Revolution, disliked anything that had an English tinge. In addition, other facts had their influence. One practical difficulty was the encroachment of other services. Thus, the love feast might extend into the time for the regular preaching service and so lead to the omission of the Morning Prayer from time to time. But one of the most potent causes must have been the difficulty of securing books enough and bringing them into general use in widely scattered communities, for it is to be remembered that the books were printed beyond the sea while many of the churches were back in the wilderness. Then the frequent changing of ministers, with their different tastes and training, militated against the regular use of the service book. The mutilation and destruction of books during the course of years may also have had something to do with the result. Whatever may have been the cause, it is plain that by the year 1792 the *Sunday Service* book had dropped into disuse, or at least was not generally used. It is

also quite clear that there was no well-settled usage throughout the denomination. The result was that the General Conference of 1792, appreciating the desire for uniformity, and for the purpose of bringing about a uniform order of public worship, adopted a new section which appeared in the Book of Discipline, as follows :

SECTION XXIII. Of Public Worship.

Question. What directions shall be given for the establishment of uniformity in public worship amongst us on the Lord's Day ?

Answer. 1. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching.

2. Let the afternoon service consist of singing, prayer, the reading of one chapter out of the Bible, and preaching.

3. Let the evening service consist of singing, prayer, and preaching.

4. But on the days of administering the Lord's Supper, the two chapters in the morning service may be omitted.

5. Let the Society be met, wherever it is practicable, on the Sabbath day.

This enactment reveals the fact that there was great irregularity in the matter, as well as the order, of public worship. The object of the regulation was to establish uniformity, implying the fact that the Church desired and expected a uniform service. The law, however, indicates the several items which should be embraced in the service, more than it does the exact order, though the general order is suggested by the succession of the items. The service was to have singing, prayer, the reading of the Scriptures, and preaching, and doubtless the intention was that they should come in that general order. But it is probable, and even certain, that there were more hymns sung and more prayers offered than are specified in the law, and it is just as certain that this did not include every item that was generally recognized. For example, there can be no doubt that every service concluded with a benediction, though that is not mentioned in the act. In fact, it was the simple framework of an order; but, simple as it was, it was deemed better than the uncertain forms that had prevailed.

It will be noticed that provision is made for three preaching services on the Lord's Day. On the morning when the

communion was celebrated the chapter from the Old Testament and the chapter from the New might be omitted, for when the Lord's Supper was ministered there was to be used a formal communion service in addition to the usual order for the mornings of the Lord's Day. This service was taken from Wesley's *Sunday Service*, and it and all the "other Occasional Services" in that service book were, by the same General Conference, printed in the Discipline of 1792 as a new section, entitled "Sacramental Services, etc." In later years they were referred to as "The Ritual."

The order of service prescribed in 1792 stood in substance down to 1888, nearly a whole century. It was modified, however, in some particulars. The old form "amongst us" was changed to "among us," a mere verbal change made about 1824. In 1804 the order for the afternoon was altered so that, instead of "one chapter," it was made to read, "the reading of one or two chapters out of the Bible." In 1864, in the order for the morning service the word "chapter" was changed to "lesson," so that the lesson might be more or less than a chapter, and the words "out of" were changed to "from," so that it read, "the reading of a lesson from the Old Testament and another from the New." In the same year the directions for the afternoon and evening services were consolidated and modified so as to read, "II. Let the afternoon or evening service consist of singing, prayer, the reading of one or two Scripture lessons, and preaching;" and at the same time the fourth answer was changed so that it read, "III. On the days of administering the sacrament of the Lord's Supper the reading of the Scripture lessons may be omitted." In 1824 a new paragraph was added, as follows: "In administering the ordinances and in the burial of the dead let our form of Discipline invariably be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction in dismissing the congregation." In 1864 the word "ordinances" was changed to "sacraments;" the word "Ritual" was substituted for "Discipline;" the injunction as to the use of the Lord's Prayer had added to it, "the congregation being exhorted to join in the audible repetition;" to this there was added, "Let a doxology be sung at the conclu-

sion of each service ; " while after the words " apostolic benediction " were added " be invariably used," so that in 1864 the paragraph read :

IV. In administering the sacraments, and in the burial of the dead, let our form of Ritual invariably be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, the congregation being exhorted to join in its audible repetition. Let a doxology be sung at the conclusion of each service, and the apostolic benediction be invariably used in dismissing the congregation.

In 1864 another paragraph was inserted, as follows: " 5. Let the people be earnestly exhorted to join in all these acts of worship, and especially to respond to the prayers of our Ritual." These additions were to make more complete and specific the earlier regulations, and indicate an effort to secure a more perfect uniformity. In passing, it is worthy of remark that in this year, 1864, very many extensive and important alterations were made in the " Ritual." In 1868 the General Conference adopted the following: " Our people should be urged to take part in the public worship of God, first, in singing; secondly, in prayer, in the scriptural attitude of kneeling, by the repetition of the Lord's Prayer." In 1872 the ideas herein contained appear in the Discipline in combination with the fifth answer of 1864, so as to make that paragraph read, " Let the people be earnestly exhorted to take part in the public worship of God, first, in singing; secondly, in prayer, in the scriptural attitude of kneeling, by the repetition of the Lord's Prayer." In 1872 the form of question and answer was taken out of the section on " Public Worship," and the section opened with these words: " For the establishment of uniformity in public worship among us on the Lord's Day, I. Let the morning service," etc. The requirement in 1872, therefore, provided that in every preaching service there should be singing; prayer, closing with the Lord's Prayer, which the people were to repeat, the people kneeling during all the prayers; the reading of the Scriptures, two lessons in the morning and one or two lessons therefrom in the afternoon or evening service; the sermon; the singing of a doxology at the close of each service; and, at the dismissal of the congregation, the pronouncing of the apostolic benediction.

Doubtless in the practice of the Church there were some variations. Certainly, the words "singing" and "prayer" were not understood to mean only one hymn and only one prayer. As a matter of fact, there were usually three hymns sung, one at the opening, one after the reading of the lessons and before the sermon, and one subsequently to the delivery of the discourse, while there was a second prayer after the preaching. So custom was filling up the outline presented in the law of the Church. The law indicated that certain things must be done, but did not prohibit that which, though not specified in the enactment, was still in harmony with the letter and spirit of the law. During the ensuing sixteen years there was a marked and growing diversity in the services, and particularly in matters not definitely specified in the law, and this condition led to a new enactment in 1888. At the General Conference of that year a rather elaborate order of service was reported by the committee to which the subject was referred. This, however, was rejected, and the following substitute was inserted after the old introduction, "In order to establish uniformity in public worship among us on the Lord's Day :"

Let the morning service be ordered, as far as possible, in the following manner: 1. Singing one of the hymns of our hymn book, the people standing. 2. Prayer, concluding with the Lord's Prayer repeated audibly by the congregation, the minister and people kneeling. 3. The reading of a lesson from the Old Testament, and another from the New, either of which may be read responsively. 4. Collection. 5. Singing another of our hymns, the people sitting. 6. Preaching. 7. A short prayer for a blessing on the word. 8. Singing, closing with a doxology, the people standing. 9. The pronouncing of the apostolic benediction.

Two other paragraphs were at the same time changed to read as follows:

§ 2. Let the afternoon or evening service follow the same order, except that either of the Scripture lessons may be omitted.

§ 3. At the service during which the sacraments are administered any of the items of the preceding order may be omitted except singing, prayer, and the apostolic benediction.

This enactment fixed the order of succession for the several items, gave specific directions as to a number of details, recognized the principle of responsive readings, and for the first time fixed a place for the offerings. It gave more precision

and dignity to the afternoon or evening service, making it the same as the morning, only that one lesson might be omitted. The third paragraph became liberal in the extreme. The old law said, "On the days of administering the sacrament of the Lord's Supper the reading of the Scripture lessons may be omitted." This required the sermon, even when the sacraments were ministered. The new regulation permitted the omission of everything except "singing, prayer, and the apostolic benediction," which was practically permission to omit the preaching service and have merely the communion. A question might be raised as to the propriety of this, for the preaching should not be set aside, but the intention probably was to provide for instances where the number of communicants was very large. In this connection another change appears in the Discipline of 1888. The change is in the paragraph enacted in 1824 and somewhat modified in 1864 so that it then read: "In administering the sacraments, and in the burial of the dead, let our form of Ritual invariably be used," etc. The Discipline of 1888 omitted all that followed the words "invariably be used." That eliminated the following: "Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, the congregation being exhorted to join in its audible repetition. Let a doxology be sung at the conclusion of each service, and the apostolic benediction invariably be used in dismissing the congregation."

In the General Conference of 1892 a number of suggestions in regard to the order of service were referred to committees, but action was not taken in the Conference. One favored "simplicity and brevity in religious services;" another, two forms, either of which might be used, according to the preference of the local church. In the Discipline of 1892 the old heading "Public Worship" is changed to "Order of Public Worship," an editorial alteration but an improvement. Other verbal alterations are found in the body of the "Order of Public Worship," and these likewise are apparently the work of the editorial committee. Instead of "Let the morning service be ordered, as far as possible, in the following manner," this Discipline has, "As far as possible the following shall be the Order of the Morning Service;" instead of "Singing one

of the hymns of our hymn book," we have, "Singing from our Hymnal;" instead of "The reading of a lesson," we have, "Reading of Lessons;" instead of "Singing another of our hymns," we have, "Singing from the Hymnal;" instead of "Preaching," we have, "The Sermon;" instead of "A short prayer," we have, "Short Prayer;" and instead of "The pronouncing of the apostolic benediction," we have, "The Apostolic Benediction." These verbal changes do not modify any point which was contained in the order of 1888, for the order is precisely the same with the exception of mere variations in phraseology.

In 1896 the General Conference adopted a new Order of Public Worship, following the old introductory declaration, "In order to establish uniformity in public worship among us on the Lord's Day." This revision is found in ¶ 56 of the present Discipline. It will be observed that the essential parts of the order are the same as the order of 1888 and 1892; that is to say, the new order includes the same items indicated by "Singing," "Prayer," "Lessons," "Collection," "Sermon," "Doxology," and "Apostolic Benediction." But in connection with these there are modifications of more or less significance. "Our *Hymnal*" becomes "the *Hymnal*," which of course means the same thing, and, while it is perhaps more dignified, gives emphasis to "the *Hymnal*" of all hymnals. "The Lord's Prayer repeated audibly by the congregation" is modified so as to read, "Repeated audibly by all," as though the minister also was to be reminded of his duty to speak distinctly. "The minister and people kneeling" becomes "both minister and people kneeling," which is a minor variation, but perhaps makes the concerted action more emphatic. The single paragraph directing the "reading of lessons, one from the Old Testament and another from the New, either of which may be read responsively," is now divided into two parts, and these parts are separated, so that now they appear as two items: first, "Lesson from the Old Testament, which, if from the Psalms, may be read responsively;" and, secondly, a "Lesson from the New Testament." In this connection an important change is noticeable. The old form permitted any lesson, either from the Old or the New Testament, to be read

responsively ; but the new order limits the responsive reading to the lesson from the Old Testament, and then only when the selection is from the Psalms. The taking of the offerings has now associated with it the making of announcements, and the form reads, "Collection and Notices." The direction for the singing of the second hymn in 1892 had "the people sitting ;" but in the new order we have "the people standing," so that the congregation is to stand during the singing of all the hymns. Then, the old order had "closing with a doxology," while the new form has "closing with the doxology"—the change to the definite article, "the doxology," evidently indicating the doxology of the same meter as the closing hymn which it immediately follows, so that there shall be no break in the music. The greatest changes are the bracketed insertions referring to the voluntary, the Apostles' Creed, the anthem, and the *Gloria Patri*. There was nothing especially new about these when introduced in 1896, for they had already been widely used in the churches of the denomination. The newness is merely in their insertion in the formally authorized Order of Public Worship. The Creed belonged to the old *Sunday Service*, and had ever appeared in the baptismal service, while the musical part was generally familiar.

That this is a perfect order of public worship we do not contend. Indeed, it is just possible that it might be improved in some points. Possibly it might be made more explicit in some particulars. Some think it should be made more positive in its injunctions, while others probably would prefer more latitude. Possibly a better word could be substituted for "Collection." The law indicates the alternate reading of a scriptural selection by the minister and the congregation. This exercise gives a wholesome variety to the service, interests the people by giving them something to do, and is particularly valuable, for it is to be feared it is the only time many of the people ever read any portion of the sacred word. The order of 1896 very properly limits the responsive reading to a selection from the Psalms, for this book is best fitted for alternate reading ; indeed, in view of its construction, as well as its contents, it may be said that it is the only book in the Bible suitable for the purpose. Yet at this point the order

might be improved. If there is to be responsive reading at all, it should be the order from Sabbath to Sabbath; but the wording of the order of 1896 would seem to permit responsive reading one Lord's Day and prohibit such reading the next Lord's Day. It is as follows: "Lesson from the Old Testament, which, if from the Psalms, may be read responsively." According to this, when the lesson is from some other book of the Old Testament there would be no responsive reading; and if there was responsive reading from the Psalms at every service, then the people would never hear any selection from the other books of the Old Testament. This would be a mistake, since the other books are profitable for instruction, and the pulpit readings for a year should give a comprehensive view of the contents of the entire Bible. There is a remedy for this. The Church should use the Psalter regularly, and at the same time it should hear readings from other Old Testament books. The way to do this is to make the reading of a selection from the Psalms an independent part of the service. The Psalter contains the great liturgy of God's ancient Church; but it is a devotional book for all time, and, therefore, belongs to the section of worship which should be shared by the people, as well as the minister, since they both join in it. With the Psalm as an independent part of worship the regular first lesson could then be taken from any book of the Old Testament. This need not add materially to the length of the service, while it would add greatly to its profitability. We need to honor God's word more than is sometimes done; and we honor it when we give it a prominent place in the service, and read it as though we reverenced it, and pronounce it so as to make the meaning plain and the teachings impressive. Too many ministers often weaken and injure their afternoon or evening services by the omission of Scripture readings. The law suggests two lessons, and makes one obligatory; and, therefore, it is not well for a minister to make so little account of his evening service as to discard the Scripture reading. If he thus slighted the service it can hardly be expected that the people will esteem it very highly. Dignity is given to it by the proper reading of the sacred word, for God's word is better than man's.

It may be asked whether the "Order of Public Worship" is obligatory. In the first place it was enacted by the representative body of the Church, which body has a right to command obedience on the part of its ministers and members. This being so, the answer to the query will depend upon the nature of the act, that is to say, whether it is directly or indirectly mandatory. It is plain that the intention was to secure a uniform observance. The law says: "In order to establish uniformity in public worship among us on the Lord's Day." This shows that the purpose was to bring about the same practice in all the churches. It is true that the Discipline goes on to say, "We earnestly recommend the following order of morning service." It may be said that to "earnestly recommend" is not to command. That may be so in some relations, but in others an earnest recommendation is equivalent to a command, if its performance be practicable. Thus is it with the expressed wish of a parent. So when the governing power in a Church reveals its desire its earnest recommendation should have the force of a command if it be reasonably possible to obey. The act states that the "parts inclosed in brackets may be omitted." This being so, it would follow that there was no permission to omit the parts not inclosed in brackets. How far the language allows variation as to some details may be an open question. Even a fairly rigid constructionist might hold that as long as the general form is observed there might be the insertion of something not specified in the order of service. Having used all called for by the order, he might not hesitate to introduce a hymn, an anthem, an organ voluntary, or some other exercise not out of harmony with the spirit and letter of the law. The fair interpretation is that the order is what the General Conference wants and expects the Church to observe, but that, at the same time, the wording is not so ironclad that it will not bend where there is a real necessity. In regard to the sacramental and other formal services of the Church there can be no doubt as to the mandatory character of the law. The slighting of the communion service especially is to be deprecated. As to the duty to conform to the regulations and recommendations of the supreme legislative body of the Church it may be well

to cite Article of Religion XXII, "Of the Rites and Ceremonies of Churches." It says, "Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren."

That there is need for some order of service will be admitted by all thoughtful persons. Even some who declare against orderliness are usually the greatest sticklers for some form. Let a thing be done in a way to which they have not been accustomed and they will quickly cry out in protest. It is not according to the order with which they are familiar. As some order is necessary, the real question is as to what the order should be. In answering this inquiry it is to be remembered that the purpose of an order of public worship is to make sure that all that is necessary or desirable in such a service shall be included, and that these parts shall come in a proper and logical order, so that there shall be a common understanding as to the succession of the different parts. Liturgical differences come mainly from different conceptions of the parts and the true purpose of such a service. The Church which makes the sermon the main thing is likely to have a comparatively brief and simple form of worship, so as to give the discourse the greater share of the time; the Church which makes the sermon a matter of minor importance will probably have an elaborate service in which the sermon or sermonette will play a very small part; and the Church which believes in the sacramentarian idea and thinks the sacrifice should be surrounded by an impressive and gorgeous ceremonial will develop something like the mass of the Roman Church. To the average Protestant the mummery of the Roman Church—no matter what may be the suggestiveness of the symbols—can have little or no attraction. Little better is the ornate and intricate forms of high churchism, in which there seems to be a reversal to Romish practices. Especially is this true in reference to the absurd practice of intoning the service, a silly pro-

cedure which is neither speaking nor singing. In constructing an order of service, therefore, it is necessary to keep in mind the exact purpose of such a service. Speaking generally, it may be said that the object of a public religious service is twofold: first, to aid the congregation in worship, and, second, to impart religious truth. Perhaps to these should be added the celebration of the sacraments and the observance of the other ordinances of the Church. An ordinary service naturally divides itself into two parts, worship and instruction, though both elements appear in both sections—worship, however, preponderating in the first and instruction preponderating in the second, more particularly in the sermon.

Certain principles commend themselves to every intelligent thinker when considering what is the proper form. We note a few: First, the service should contain all the elements that ought to be found in such a service, especially prayer, praise, the reading of the Scriptures, the sermon, and whatever else naturally belongs to a full scriptural service. Second, the order of arrangement should be simple, natural, and logical; or, in other words, it should be such as will naturally and easily lead the mind from the first item to that which immediately follows, and so on to the end. Third, this order should be constructed on the principle of a climax, ascending from the lower to the higher. Hence it is hardly appropriate to begin with such an outburst as an exultant doxology. The opening might be a call to worship, a confession, or some such recognition or adoration of God as would be appropriate for a humble or penitent sinner who approaches to worship or present his petition, while the service would probably close with a doxology full of praise for the blessings received. Fourth, there should be a proper balance preserved between the several sections of the service, so that one will not unduly limit or trespass upon the time needed by the others. Fifth, there should be abundant opportunity for extemporary prayer. The Church has certain fixed forms of prayer in certain services, and there is nothing wrong in this, for Jesus himself has given us a permanent form; but in the general service there should be abundant opportunity for extemporaneous prayer that may touch the fresh needs of the hour. Sixth, the form

of service should be sufficiently fixed to maintain at least a fair degree of denominational uniformity, so that a member would know what to expect wherever he went; yet, at the same time, the order should be so flexible that it could be varied in minor matters when circumstances should indicate the necessity of some modification, by insertion or omission to meet the legitimate requirements of the occasion. These variations, however, would be exceptional. It is necessary to have some order of public worship, for no order to guide ministers and people leads to confusion and disorderliness of service instead of the orderliness which should characterize public worship. There is a judicious mean between the one extreme of a too ornate and overloaded liturgy and the other extreme of one so bald that, in its barrenness and coldness, it lacks the essential features of a scriptural and well-balanced service and therefore is measurably unprofitable. There is, however, something more important than a form of worship, and that is the fact of worship. The form has its value, but the spirit is more greatly needed. An order of worship is merely the skeleton. The skeleton is necessary, but it should be clothed upon the living body. Whatever may be the form, there must be the life. Where there is earnest spiritual life the Church can prosper with very little form. Where there is form without spiritual vitality the Church must fail.

A handwritten signature in cursive script, reading "T.B. Neely". The signature is fluid and personal, with the initials "T.B." followed by the surname "Neely".

ART. VII.—THE PSYCHOLOGY OF THE DREYFUS
AFFAIRE.

THE general order of the French minister of war has announced to the army that the Dreyfus "incident is closed." But it may be doubted whether the matter can be terminated by order, or the pacification of minds be attained by any step short of full and final justice. Amid the storm of passion it has been a relief at times to hearken to the scattered voices appealing for a quieter consideration of the issue. Especially during the weary weeks when the shadows deepened over France as the unrighteous efforts of the generals drew nearer to success, those of us who followed the trial from near at hand found a measure of relief in studying the question under certain more general aspects. These permitted us to forget the while the haunting personal sufferings of the prisoner and the critical national interests at stake.

One of these calmer points of view was given by the psychological principles of which the case furnished so striking an illustration. The able editorial writers of the Paris *Temps* suggested this aspect of the matter in several articles, which, though they were written out of a literary rather than a technical acquaintance with psychology, brought clearly into view a number of the psychical laws which the leaders in the *affaire* were following in complete unconsciousness of the fact. The simplest of these laws was illustrated by the influence of the *idée maîtresse*, the controlling power exercised by preconceived opinions over the minds of a large majority of the parties to the case. That opinion should be biased, that witnesses should appear in whom this bias had colored the memory of actual occurrences and the interpretation of facts accurately reported —this was no novelty either in psychology or in legal practice. But the Dreyfus *affaire* had so taken hold of the thought of Frenchmen, their feelings concerning the matter had grown so intense, that this well-known principle received fuller and more striking exemplification than the world is often permitted to behold. A jealous husband had been known to describe the prisoner as unfit to wear his sword years before the treason

had been committed ; a liveryman had hired him a horse to ride to the German maneuvers ; in Berlin a traveling tradesman had listened to two generals, who most conveniently conversed in French, as they discussed this Dreyfus, who in Paris was busy in the service of his country's foes ; another traveler had been shown at Potsdam the kaiser's apartment in a palace where the kaiser never resides, and there, though ignorant of the German language, had read a marginal note on a newspaper which proved the guilt of the accused ; a captain had heard a confession which the highest court of appeal threw out, although generals and ministers of war held it conclusive evidence; finally, the president of the court-martial produces, rather than summons, toward the close of the trial, a miserable unbalanced alien who brings with him enough of "proof" to condemn, not merely Dreyfus, but a dozen traitors in a row.

These calumnies were not in every case deliberate falsehoods. In all probability the majority of the slanders rested on a certain basis of fact. Bias and malice had made the stories grow ; for no better proof could be demanded than that which is furnished in the records of this case for the further psychological law that feeling exercises a controlling influence over the processes of knowledge and belief. But in some instances, at least, the development of the modicum of fact into the completed tale can be traced with such exactness that the genesis of the legend is explained without the assumption of unworthy motives on the part of the witnesses. Thus, to take the crucial example instanced by the writer quoted above, the facts of the interview in 1894 between the brothers of Dreyfus and Colonel Sandherr evidently gave ground for the false interpretation put upon it by Sandherr's friend who reported it to the court. Nothing but the written memorandum in the deceased officer's own hand enabled the defense to show that Matthieu Dreyfus's appeal for help and his offer to sacrifice his fortune in his brother's behalf had been magnified by Sandherr's hearers into an attempt to corrupt an officer in high position by the proffer of a bribe. The original written evidence destroyed the oral report at second hand. But if this had been lacking the case of the prisoner would have been sadly damaged by the effect of an *idée maîtresse*."

A further, though less direct, illustration of the same law was shown in the reception given to such "evidence" by men of high intelligence. That General Mercier should cite as evidence a letter from a tailor in which "proof" against Dreyfus was followed by a request for a continuance of patronage is explicable on either one of several hypotheses, without recourse to the cruel suggestion of Zola that the ex-minister is past his mental prime. But that "*table d'hôte* stories," as the defense correctly termed them, should be counted worthy of grave judicial consideration, that they should be allowed to tell against the prisoner along with the analogous composite of exaggeration and malice produced by the officers from the ministry of war and the staff, that Frenchmen of unquestioned intellectual capacity, outside the army as within it, should found their conviction of guilt in part upon such "proofs" as these, and that the judges in an important case should give heed to them—this is an abnormal condition in which the psychologist no less than the moralist or the student of legal procedure finds instances of the principles of his science.

Back of this special bias, and forming the soil from which it sprang, was the widely spread spirit of suspicion in relation to all matters connected with the case. This aspect of the matter must be kept in mind if the *affaire* is to be understood either in its psychological or in its historical development. This, furthermore, explains certain of the obstacles that confronted the defense in its endeavor to obtain justice. "He is lost; he denies everything," was the cry of his opponents at the close of Dreyfus's interrogation in the opening session of the second court-martial. And at least one able English writer, with bias rather in favor of the accused than against him, adopted toward the end of the trial a similar conclusion. The lack of frankness common to his race, so this writer argued, prevented Dreyfus from admitting facts easily susceptible of proof. Thus he incurred his own exposure as a falsifier in his defense and facilitated the exaggeration of the facts which he had endeavored to conceal. For one, we must confess that the incident which is made the pretense for this conclusion—the question of Dreyfus's attendance at the German maneuvers near Mülhausen—does not appear to bear out the inference which

has been based upon it. But, whether true or false, it yields a striking example of the abnormal state of suspicion which afflicted the minds of men on both sides of this extraordinary case. It is entirely conceivable either that the prisoner thought too little of his chance meetings with German regiments on the march to mention them until he was driven into a corner by the tactics of his accusers, or that he may have feared to acknowledge a natural and innocent occurrence lest it should be twisted into a new "proof" of his guilt. For it would seem that a French officer must carefully avoid acquaintance with foreigners of his own profession or be prepared to find his sword in danger, if at any time a colorable charge of treason can be brought against him. Fortunately for Dreyfus, such acquaintance could only be asserted, not proved, even according to the standard of evidence adopted by the five judges at Rennes. If he had known a German fellow-officer, if he had attended a German field day—surely a useful thing for a French officer to do—it may be doubted whether he would have gained the two minority votes which saved him. That he did know more than his fellows of the territory around his home—become German through the conquest of 1870-71—that he took a special interest in the frontier to which his attention had been called by the circumstances of his early life as well as by the longing of his countrymen for revenge, that in general he was eager to inquire into the details of his professional work beyond the requirements of his superiors—these facts told heavily against his case. Esterhazy might long to see the Uhlans riding once more through the Arc de Triomphe and down the Avenue of the Champs Elysées, but he was protected by the general staff. Dreyfus had once asserted the surprising truth that the Deity, as conceived by the Jews, is God on both sides of the Rhine; therefore his lack of patriotism was evident, though his heart melted and his eyes ran tears when he caught sight of the tricolor from his cage on the Devil's Isle.

It is not necessary, however, to multiply illustrations of the abnormal suspicion in question. Of greater importance are the questions which this condition of the public mind suggest concerning the spirit of the French people. Here the case becomes a matter of collective rather than of individual psychology.

It may be some time again before the votaries of this inner branch of the science will have a better opportunity for studying the *rapport* of mind with mind in its exaggerated forms, for investigating the effects of class and party spirit, psychical phenomena of crowds and the peculiar characteristics of the mob-mind, especially as concerns the tendency of such common psychical developments to degenerate toward the level of the lower elements in the mass, if not to unchain the impulses which man retains along with the brute. But the question is broader even than the facts of life in common. It leads up to the problems of national and racial psychology, a department in which we have long been in possession of certain generalizations of a broad and floating kind, but where precise scientific determinations are so difficult to reach. Many a thinker, in view of these recent developments in France, has been asking himself the questions, Is it true, then, that the cruel suspiciousness ascribed to the French is in fact a mental characteristic of the nation? what difference in essence is there between the mingled suspicion and ferocity of the opponents of Dreyfus, not now to think of his inhuman jailers and their unspeakable work, and the spirit which animated the leaders of the Revolution and the Terror a century ago? Or, not to charge upon a nation the crimes of a part of its citizens, are not this readiness to believe in the guilt of a person charged with an offense, this suspiciousness which tortures innocent facts into proofs of crime, the cruelty with which vengeance rather than judgment is visited upon an offender thus convicted of a charge—are not these traits shown to be inherent in the national spirit by their repeated appearance at critical stages in the history of the people in recent times? It is clear, at least, that the defenders of an affirmative answer have gained a mass of fresh evidence in support of their contention from the miserable happenings of the last five years.

And a still deeper problem lingers in the background. It is recognized by all that the Gallic mind is clear and brilliant. But is it marked by thoroughness, by that persistent determination to penetrate to the heart of a question, by that patience in the verification of results, which have been shown by the history of modern thought to be of paramount necessity in the

quest after truth? Or, as it has been asserted, is it characteristic of French thought to leap to its conclusions attracted rather by a neat formula than by an inference that takes into account all the data in a case? Here, again, the destructive critic will find new materials for his argument in the history of the *affaire*. In particular, he will be able to maintain that the mental trait in question is revealed in the French by circumstances which call forth strong outbursts of emotion. It is less than thirty years since the mad cry for the march to Berlin was followed by the passionate demand for a scapegoat, who, as a convicted traitor, might be made to bear the blame of the national defeat. And now, whatever may have been the complete and ultimate motive for the monstrous procedure of the war office and the staff, it is evident that Dreyfus has been sacrificed in part to the panic caused by the belief that a foreign nation was in possession of secrets of the national defense, to racial prejudice against the Jews, even to individual dislike of the curt and "unsympathetic" bearing of the young artillery captain among his comrades. Hasty thought and uncontrolled emotions have contributed to the "moral Sedan" of this generation, as they cooperated in the physical disaster of the generation past.

Intellectual and moral factors, therefore, have mingled in the genesis of the *affaire*, and must alike be considered in its psychological explanation. The questions involved, moreover, are questions of national and racial, as well as of individual, psychology. From these, finally, there emerge problems of an historical and philosophical nature which imply profounder issues even than the phenomena of the mental life. For no attentive observer of recent events in France can repress the conviction that the history of the last few years gives fresh token of serious disorder in the organism of the nation. There are ill nations and there are nations moribund, as we were reminded by the premier of Great Britain during our Spanish conflict of a year ago. And the worst forms of national disease are those which, in the last analysis, are engendered by the neglect of moral law. For the principles of morality are as vital to the community as to the individual; nay, there is reason to consider them, at least in one aspect of

the matter, as most directly connected with the conditions of social health. Thus there is peculiar poignancy in the query raised of late by loyal Frenchmen, as well as by disinterested but observant foreigners, as to which of the above categories more exactly covers the present condition of France. France and the French spirit are indisputably laboring under serious trouble; and the situation appears more grave in view of the prolonged continuance of their abnormal state. It is now more than a hundred years since the revolutionary movement, in doing away with political and ecclesiastical corruption, broke down also the foundations of social order. A half century added to this period would hardly carry us back to the beginnings of the upheaval, which from that day to this, in spite of the many splendid achievements of the people, has prevented the recovery of political stability and a normal social development. During these generations of time, once more, there have been various outbreaks of the mob spirit which have left foul blots on the history of modern progress as exemplified in the French nation. And now the history of the Dreyfus case would seem to show that in many respects the national spirit has gained but little in intellectual balance, in emotional sobriety, in moral vigor, for all the long agony it has been compelled to endure.

Is it to be concluded, then, as it has been inferred by some, that French civilization is stricken with a mortal malady, and is the world to look for a national decline rather than recuperation from the disturbances of the past? He must needs know his France to the end who would venture a prediction concerning her future history, least of all a pessimistic prognosis of her fate. The student of her present situation will rather turn with sympathetic pleasure to those facts which give ground for a more hopeful outlook. For the spectacle of the nation prostrate before the enemies of justice, and but now regaining strength to make tardy and incomplete recompense to the victim of judicial error, has brought no pleasure to observers in other lands. On the contrary, with the exception of the traditional foes of France—and even in their case the feeling of contempt has been tempered by pity and regret—it has been sorrow that has mingled with repulsion, not rejoicing at the plight of a

great nation betrayed by the misdoing of her sons. Moved by such feelings, we may dwell with satisfaction on the grounds of hope for France rather than upon the elements of danger in her recent experiences and her present state. The marvelous crusade for justice, especially as it has been furthered by the devoted labors of her intellectual leaders, the support given by the chambers and the government now in office to the movement for revision and the pardon granted by the president of the republic to the condemned, the manifest determination of the minister of war to prevent ill treatment of the officers of the army who testified in Dreyfus's behalf, even the demand for pacification and oblivion on the part of the great majority of the nation, with its dawning sentiment of pity at the thought of the outrages inflicted upon a French officer—outrages monstrous in their iniquity had he been thrice guilty of the charge—and, as we are permitted to believe, with a certain nascent realization of the imperfection of the evidence which induced the two brave members of the Rennes court-martial to vote for his acquittal—these are signs of a return to clarity of intellectual perception and a recovery from the moral distemper of the recent past. As such they reinforce the hope that a nation which has played so great a part in history, which has accomplished so much for political and intellectual liberty, which has made so important contributions to literature, to science, and to art, which in so many respects still marches among the leaders of modern civilization, may yet emerge from her difficulties into settled and vigorous social health.

The question at large involves many factors beyond the limits of the case under discussion. But if we strike the balance of the relevant facts revealed by the *affaire* it must be concluded that there are grounds for serious apprehension lightened by indications of an opposite kind. May these prove the truer omens of the future! May France recover to take her place again in the van of the world's progress! Such is the wish, the prayer of every impartial student of her recent history.

A. C. Armstrong, Jr.

ART. VIII.—SIDNEY LANIER, POET LAUREATE OF THE SOUTH.

THE only absolute greatness is the greatness of personality. All else is relative. Things are insignificant compared with persons. Men are more majestic than mountains. They are grander than oceans, sublimer than starry heavens. Therefore the richest "find" in this age of marvelous discoveries is the finding of a man—a man with vision so clear that he sees the divine purpose in his creation, and with motive so pure that he bends all his being to the realization of that high purpose. Such a man was Sidney Lanier. We have titled him "poet laureate of the South" in the settled conviction that both literary criticism and popular favor are, with strengthening tendency, inclined to crown him with this honor. His most conspicuous rival is Edgar Allan Poe. The genius of that strange man is richer and more intense than Lanier's. But, next to poetic passion, sanity is the poet's finest endowment. In this Poe is almost a pauper, while Lanier is a prince.

Then, also, personal character counts for much in an author. Here the contrast is scarcely less than that between animal and angel. Pure passion and robust sanity are so blended with Lanier's refined and elevated spirit that his artistic productions are the natural manifestations of the man.

His song was only living aloud,
His work, a singing with his hand.

He is a charming illustration of Milton's classic dictum that he who would "write well in laudable things ought himself to be a true poem." Mr. Lanier's yearning after this noble ideal is embodied in his lyric of Life and Song. Hear him:

If life were caught by a clarionet,
And a wild heart, throbbing in the reed,
Should thrill its joy and trill its fret,
And utter its heart in every deed,

Then would this breathing clarionet
Type what the poet fain would be;
For none o' the singers ever yet
Has wholly lived his minstrelsy,

Or clearly sung his true, true thought,
 Or utterly bodied forth his life,
 Or out of life and song has wrought
 The perfect one of man and wife;
 Or lived and sung, that Life and Song
 Might each express the other's all,
 Careless if life or art were long
 Since both were one, to stand or fall:
 So that the wonder struck the crowd,
 Who shouted it about the land:
His song was only living aloud,
His work, a singing with his hand!

That Sidney Lanier was a born poet is beyond question. His earliest known paternal ancestor was Jerome Lanier, a persecuted Huguenot who took refuge in England. He and his descendants won distinction at the courts of Queen Elizabeth, James I, and Charles I as musical composers and painters. With other colonists Thomas Lanier emigrated to America in 1716. He settled on a grant of land now occupied by the city of Richmond, Va. One of his grandsons married an aunt of George Washington. Sidney Lanier's maternal ancestors were from the land of John Knox, presumably Scotch Covenanters. Mary Anderson, his mother, was a Virginian by birth. From her father's family, for several generations, came members of the House of Burgesses. They were gifted in poetry, music, and oratory.

With such ancestry on both sides, so distinguished for deepest piety and naturally poetic and musical, heredity had an easy field in which to produce its legitimate fruitage. Sidney Lanier was just such a blossom and fruit as his family tree might have been expected to bear. Macon, Ga., enjoys the distinction of being his birthplace. His father was a lawyer, living on High Street, when, on February 3, 1842, a firstborn gladdened the home. Two immortals began that day, one of literary fame, another of perfected human character. As the babe blossomed into childhood the boy was early prophetic of the manhood which unfolded therefrom. At the age of fourteen young Sidney was admitted into the sophomore class of Oglethorpe College, at Midway. He was graduated with honors and called to a tutorship in his *alma mater*. Here he

remained until the breaking out of the civil war. As a loyal son of the South, with an inherited military taste, although of a delicate constitution, he enlisted in one of the first battalions that marched to the front. Faithful and gallant service he rendered as a private soldier, passing through a number of hard battles and performing duty on the signal corps. Finally he was assigned to a blockade runner. Soon his vessel was captured, and for five weary months he was a prisoner at Point Lookout. It was while enduring the privations of army life that he began to observe the invasion of that fatal foe, consumption, against which he battled so valiantly for fifteen disheartening years, and to which at last he was compelled to surrender.

However, his early manhood was not all misfortune and storm. Providence smiled graciously upon him in his friendships and loves. Joyous and bright was December 19, 1867, when he and Miss Mary Day were united in holy wedlock. If ever matrimonial matches are made in heaven, this one was. In the real essentials of beautiful domestic life—love, loyalty, honor, congenial companionship, mutual helpfulness—there was no want. How all must rejoice in the immaculate home life of Wordsworth, Tennyson, Browning, Longfellow, and others of stainless name. To this radiant company belongs Sidney Lanier. His appreciation of her who had unbounded faith in him is partially expressed in "My Springs:"

Always when the large Form of Love
Is hid by storms that rage above,
I gaze in my two springs and see
Love in his very verity.

* * * * *
O Love, O Wife, thine eyes are they,
My springs from out whose shining gray
Issue the sweet, celestial streams
That feed my life's bright Lake of Dreams.

Her confidence and devotion were an unfailing inspiration. The part she played in their long tragedy was no less pathetic than that of her manly and heroic husband. In her record of his translation she says: "We are left alone [August 29, 1881] with one another. On the last night of the summer comes a change. His love and immortal will hold off the destroyer of

our summer, yet one more week, until the forenoon of September 7, and then falls the frost, and that unfaltering will renders its supreme submission to the adored will of God." From that hour to this Mrs. Lanier's energies have been consecrated to the rearing of their sons * and to the honoring the memory of him whose writings have enriched our "literature of power" by putting these into permanent form.

In order to fully appreciate this royal seer it should be remembered that most of his best work was performed in the intervals between severe sieges of illness and prostrating hemorrhages from the lungs. Much of his time was consumed in journeying from place to place in search of relief from this crushing burden. During his last winter—too feeble to raise food to his lips, and with a fever temperature of one hundred and four degrees—he dictated his last and by some regarded his greatest poem, "Sunrise." A little later he recovered sufficiently to deliver twelve lectures at Johns Hopkins University, Baltimore, on "The English Novel and the Principles of its Development." Some of these lectures he penned; but he grew so weak that he was obliged to dictate the remainder to his wife, much of the time not being able to speak above a whisper, and being compelled to sit while delivering the lectures. It is said that "those who heard him listened with a sort of fascinated terror, as in doubt whether the hoarded breath would suffice to the end of the hour." It is no less surprising than creditable that a man constantly so near the grave should have accomplished so much.

His first literary venture was a novel, published in 1867 under the title *Tiger Lilies*, delineating his experience in and abhorrence of war. His own brother pronounces it "crude and boyish." And yet it contains intimations and foregleams of rare poetic power. During his life occasional poems from his pen were published in various leading periodicals. In 1875 he wrote a bright little book entitled *Florida: Its Scenery, Climate, and History*. Among his choicest delights was fellowship with Bayard Taylor, Charlotte Cushman, and other congenial spirits in the realm of art. It was upon the sug-

* A personal letter, dated August 2, 1899, from Mrs. Lanier, informs the writer that the four sons, ranging in age from nineteen to thirty-one, are "living true and earnest lives." All have inherited their father's tastes.

gestion and advice of Mr. Taylor that this southern poet was chosen to compose the "Centennial Cantata," which was set to music by Dudley Buck and rendered by a large chorus, with Thomas's Orchestra, at the Exposition in 1876. This brought the young author into new notice, and added to his growing fame. His *Science of English Verse* is an original analysis of the technical structure and ground-principles of versification. Rhythm is the governing law in poetry, as in music. To American youth he has rendered a much-valued service in the "Boy's Library of Legend and Chivalry"—four books translated and edited by Mr. Lanier, entitled *Boy's Froissart*, *Boy's King Arthur*, *Boy's Mabinogion*, and *Boy's Percy*. Here, as elsewhere, he appeals to all that is noblest in life and aims to elevate and refine his readers. He would awaken in every boy the knightly spirit which determines "to speak the very truth; to perform a promise to the uttermost; to reverence all women; to maintain right and honesty; to help the weak; to treat high and low with courtesy; to be constant to one love; to be fair to his bitter foe; to despise luxury; to preserve simplicity, modesty, and gentleness in heart and bearing." In such a pure, sweet, exhilarating atmosphere as all his writings create nothing mean and coarse and unwholesome can find any attraction. A volume of poems edited by his wife, with a memorial by William Hayes Ward, contains all his verses regarded as worthy of preservation. Next to this in permanent and high value the writer would place his great work on *The English Novel: a Study in the Development of Personality*. Herein the true philosopher appears, with his keen insight into enduring reality. Most intensely interesting and inspiring is his discussion of the marvelous growth of personality from Æschylus to George Eliot. In this unquestioned unfolding and enlarging is the sure test of human progress. Man is immensely larger to-day in knowledge, accuracy, and sweep of thought, in conscious sovereignty over natural forces, in a sense of kinship with the universe and its immanent as well as transcendent Ruler. Quite recently three new volumes of his work have been issued: *Music and Poetry: Essays upon Some Aspects and Interrelations of the Two Arts; Retrospects and Pros-*

pects: *Descriptive and Historical Essays*; also, *Letters of Sidney Lanier*. In these we catch many sweet strains of the music which his life-harp constantly sent forth.

Not until 1879, only two years previous to his decease, did he ever have a stated yearly salary since his marriage. On his birthday of that year he received notice of his appointment as Lecturer on English Literature at Johns Hopkins. It was no insignificant compliment to receive this recognition from a university of such high rank. A tablet in that hall of learning marks the esteem in which he was held. In order of development Mr. Lanier was first a musician, then a poet. When a child he learned easily to play upon every kind of instrument he could find. But the flute became his favorite. For five seasons he played first flute in the celebrated Peabody Symphony Orchestra at Baltimore.

Thus far we have endeavored chiefly to give some impression of Mr. Lanier's life and work as viewed from without. That we may understand him more deeply let us look at the hidden man of the heart as he reveals himself in his own language. For he was very frank and transparent, seemingly so conscious of power and purity that he had no qualities he desired to conceal. Early he became a member of the Presbyterian Church. But in mature years he felt the emptiness of all merely conventional formulae. Nonessentials dropped to their proper plane. His growing, expanding soul grasped realities. Whatever was vital in creed his soul clung to tenaciously. His ethical sense and spiritual vision were clear and vigorous. While yet in school he wrote in his notebook, "The point which I wish to settle is merely by what method shall I ascertain what I am fit for as preliminary to ascertaining God's will with reference to me." He was considerably perplexed in finding music so distinctly his natural bent, and says, "I cannot bring myself to believe that I was intended for a musician, because it seems so small a business in comparison with other things which it seems to me I might do." Later, he did not doubt his call to a literary career, any more than St. Paul doubted his call to preach the Gospel. He entered upon his lifework with all that sense of sacredness which attaches to genuine consecration. His father, seeing how hard the son

struggled for a precarious living, urged him to come home and share the profits of his law business. But the man with a high vocation could not bear the thought of slaying duty and ambition with such a stroke. To his father he wrote, in 1873:

Think how, for twenty years, through poverty, through pain, through weariness, through sickness, through the uncongenial atmosphere of a farcical college and of a bare army and then of an exacting business life, through all the discouragement of being wholly unacquainted with literary people and literary ways—I say, think how, in spite of all these depressing circumstances and of a thousand more which I could enumerate, these two figures of music and poetry have steadily kept in my heart so that I could not banish them. Does it not seem to you as to me, that I begin to have the right to enroll myself among the devotees of these two sublime arts, after having followed them so long and so humbly, and through so much bitterness?

After this the father wisely yielded, and ceased importuning his brave son to turn aside from his rightly chosen path.

Again he wrote to his wife from Texas, whither he had gone in search of physical renewal :

Were it not for some circumstances which make such a proposition seem absurd in the highest degree, I would think that I am shortly to die, and that my spirit hath been singing its swan song before dissolution. All day my soul hath been cutting swiftly into the great space of the subtle, unspeakable deep, driven by wind after wind of heavenly melody. The very inner spirit and essence of all wind songs, bird songs, passion songs, folk songs, country songs, sex songs, soul songs, and body songs hath blown upon me in quick gusts, like the breath of passion, and sailed me into a sea of vast dreams, whereof each wave is at once a vision and a melody.

It was no ordinary soul that experienced these great, spontaneous surges of innermost forces. Once more he wrote his "dearer self :"

So many great ideas for art are born to me each day, I am swept away into the land of All-Delights by their strenuous sweet whirlwind. And I find within myself such entire yet humble confidence of possessing every single element of power to carry them all out, save the little, paltry sum of money that would suffice to keep us clothed and fed in the meantime. I do not understand this. . . . Of course I have my keen sorrows, momentarily more keen than I would like anyone to know; but I thank God that in a knowledge of him and myself which cometh to me daily in fresh revelations, I have a steadfast firmament of blue in which all clouds soon dissolve.

Who ever advanced a truer and grander philosophy of disappointments than he has given us? They are intended to impress the German maxim that "the good is the enemy of the best." Artists must be satisfied with nothing short of their best work, never allowing talent to crowd genius aside. "Disappointments are as rough weather that seasons timber." His confidence in the high quality of his own productions is refreshing. He says :

It is of little consequence whether I fail; the I in the matter is a small business. "*Que mon nom soit flêtri qua la France soit libre!*" quoth Danton. Which is to say, interpreted by my environment: "Let my name perish; the poetry is good poetry and the music is good music, and beauty dieth not, and the heart that needs it will find it."

That which captivates us in Sidney Lanier is his unflinching fidelity to worthy ideals. These he will follow, no matter through what pain and sorrow they may lead. He is an optimist of the most approved type, having an unconquerable faith in the best things and in the ultimate triumph of the best persons. To his clear vision God is God—the greatest Being conceivable—who is unerringly accomplishing his own eternal plans. In his lofty, exhilarating, and triumphant optimism he is very like Robert Browning, being equally sure that

God's in his heaven :
All's right with the world

in so far as Jehovah's supreme purposes are concerned. Not one pessimistic note is struck in all the music of his life. Desert without, oasis within. Bleak winter without, tranquil summer within. In his desk was found a note on Hamlet which reveals a buoyant faith that even transfigures death. He says: "The grave scene is the most immense conception of all tragedy to me. How bleak it is! It is only skulls and regret; there is no comfort in it. But death, my God! it is the sweetest and dearest of all the angels to him who understands." True, Lanier, it is just this to everyone who sees it, as thou dost, from the Christ point of view. He "turneth the shadow of death into the morning." Our keen-sighted poet relished life and life's grand mission. He also estimated death at its real value. His optimism is grounded on his unshaken confidence in that personal Power in the world which

"works for righteousness." There is a fixed moral order in the universe. Conformity thereto puts melody into life. Duty's voice is always rich with jubilant harmonies. Read his "Song of the Chattahoochee," one of the most musical and stimulating of all "Stream Songs." It personifies the river bravely resisting all allurements and fascinations of mountain, forest, and plain, grass, ferns, and flowers. With united voice they all cry, "Abide here with us in restful ease." Listen to its chivalric answer:

But O, not the hills of Habersham,
And O, not the valleys of Hall
Avail: I am fain for to water the plain.
Downward the voices of Duty call—
Downward, to toil and be mixed with the main;
The dry fields burn, and the mills are to turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the plain
Calls over the hills of Habersham,
Calls through the valleys of Hall.

Lanier's sublime devotion to loftiest ethical ideals may be heard and felt also in his lectures on "The Development of Personality" already mentioned. He boldly antagonizes the cry of radical aesthetics, that art is alone for art's sake, that it must have no moral purpose. His teachings on this subject are as austere in their exactions as any found in Milton, Ruskin, or the Hebrew prophets of righteousness. What regal majesty in these utterances, addressed to a body of students:

Permit me to recall to you, in the first place, that the requirement has been from time immemorial that wherever there is contest as between artistic and moral beauty, unless the moral side prevail, all is lost. Let any sculptor hew us out the most ravishing combination of tender curves and spheric softness that ever stood for woman; yet, if the lip have a certain fullness that hints of the flesh, if the brow be insincere, if in the minutest particular the physical beauty suggest a moral ugliness, that sculptor, unless he be portraying moral ugliness for a moral purpose, may as well give over his marble for paving stones. Time, whose judgments are inexorably moral, will not accept his work.

One who has a genius for powerful portrayal, as well as for nicest ethical discrimination, is here speaking. How sublime this truth and how forcibly stated! The judgments of time are "inexorably moral." Lanier continues, magnificently:

For, indeed, we may say that he who has not yet perceived how artistic beauty and moral beauty are convergent lines which run back into a common ideal origin, and who therefore is not afire with moral beauty just as with artistic beauty; that he, in short, who has not come to that stage of quiet and eternal frenzy in which the beauty of holiness and the *holiness of beauty* mean one thing, burn as one fire, shine as one light within him—he is not yet the great artist.

That Mr. Lanier has risen to the sun-cheered summits of Cousin's fine philosophy of "the true, the beautiful, and the good," is evident in the following:

Is it not clear that . . . truth, beauty, wisdom, goodness, love appear as if they were but avatars of one and the same essential God? And, if this be true, cannot one say with authority to the young artist, whether working in stone, in color, in tones, or in character-forms of the novel, "So far from dreading that your moral purpose will interfere with your beautiful creation, go forward in the clear conviction that unless you are suffused—soul and body, one might say—with that moral purpose which finds its largest expression in love—that is, the love of all things in their proper relation—unless you are suffused with this love, do not dare to meddle with beauty; unless you are suffused with beauty, do not dare to meddle with love; unless you are suffused with truth, do not dare to meddle with goodness; in a word, unless you are suffused with beauty, truth, wisdom, goodness, and love, abandon the hope that the ages will accept you as an artist."

Lanier's utterances upon the high mission of art impress us as being filled with "sweetness and light," with crystalline purity and spiritual vitality. The writer knows of nothing in literature more exacting and elevated. They will be sustenance and inspiration for aspiring souls in all coming ages. In the same realm Professor Henry Jones affirms, "No artist can portray filth for filth's sake and remain an artist." And Hegel teaches that "the devil himself is a bad aesthetic figure, with which art has nothing to do, for he is deceit itself, and thus a personage highly prosaic." God is the perfection of beauty. It is truly reassuring to find masters who insist upon art being as sternly opposed to evil as is pure religion. Character achieved under the guidance of the one perfect Man is to be the supreme essential of success in every field of human activity. This is an inference from Mr. Lanier's theory of life. A leading excellence is his remarkable freedom from error in his scientific, philosophic, aesthetic, ethical, and spiritual con-

ceptions. He seems to have caught the secret of living loftily yet practically, of living upon all available strength instead of weakness, which is the fatal blunder of many.

Lanier's great heart ever throbbed in strongest sympathy with nature, which is bright, fragrant, joyous with the felt presence of a loving, personal God. The outward reach and upward flight of his soul are grandly expressed in his "imaginative organ-chant," "The Marshes of Glynn:"

O what is abroad in the marsh and the terminal sea?
Somehow my soul seems suddenly free
From the weighing of fate and the sad discussion of sin,
By the length and the breadth and the sweep of the marshes of Glynn.

Ye marshes, how candid and simple and nothing-withholding and free
Ye publish yourselves to the sky and offer yourselves to the sea!
Tolerant plains, that suffer the sea and the rains and the sun,
Ye spread and span like the catholic man who hath mightily won
God out of knowledge and good out of infinite pain
And sight out of blindness and purity out of stain.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the earth and the skies:
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God.

Other poets have been moved by the vast and sublime in the natural world to poetic expression. But Lanier experienced the divine presence everywhere. The warm throbbing of God's heart is felt in every atom, and its music is heard in every sound that falls from the sky and rises out of the earth. The common things of field and forest are full of beauty, suggestive of truth, goodness, and love. "Corn," "Clover," "From the Flats," "Tampa Robins," "The Bee," "The Dove," are poems illustrating his vision of the lofty in the lowly and his power of transfiguring the commonplace into celestial splendor. Lanier inherited an intensely religious nature; not narrow, not bigoted, not sectarian or conventional, but essentially and genuinely reverent, devout, loyal. He was in love with God and all of God's works and plans. What a tranquil spirit of worship is found in "A Florida Sunday:"

Long lissose coast that in and outward swerves,
 The grace of God made manifest in curves—
 All riches, goods, and braveries never told.
 Of earth, sun, air, and heaven—now I hold
 Your being in my being: I am ye,
 And ye, myself: yea, lastly, Thee,
 God, whom my roads all reach, however they run,
 My Father, Friend, Belovèd, dear All-One,
 Thee in my soul, my soul in Thee, I feel,
 Self of myself.

Pantheism? Yes, blessed personal, Christian pantheism as he further affirms:

Thou, Father, without logic, tellst me
 How this divine denial true may be,
 How All's in each, yet every one of all
 Maintains his self complete and several.

Personality is Lanier's one supremely precious truth, in whose light all else must be interpreted. And yet his sense of kinship with all created things is a source of comfort and strength to him. It is this deep love of nature that brings him into such perfect sympathy with Christ under the shadows of Gethsemane. Like Jesus, who loved solitude, often seeking the quiet grove and mountain-side retreat, Lanier frequently fled "from men's ungodly quarrel about God." He says: "I fled in tears to the woods and laid me down on the earth. Then somewhat like the beating of many hearts came up to me out of the ground; and I looked, and my cheek lay close to a violet. Then my heart took courage and I said, 'I know that thou art the word of my God, little violet.'" How natural for one having this experience to write exquisitely the tender "Ballad of Trees and the Master." Is not this poem nature's witness to Christ, as "The Crystal" is history's testimony to his unapproachable superiority?

After calling up many of the most illustrious governor-spirits of the past—the wisest seers and sweetest singers of every age and clime—and finding in every one some imperfection, Lanier then turns exultingly to Christ:

But Thee, but Thee, O sovereign Seer of time,
 But Thee, O poet's Poet, Wisdom's Tongue,
 But Thee, O man's best Man, O love's best Love,
 O perfect life in perfect labor writ,

O all men's Comrade, Servant, King, or Priest,—
 What if or yet, what mole, what flaw, what lapse,
 What least defect or shadow of defect,
 What rumor, tattled by an enemy,
 Of inference loose, what lack of grace
 Even in torture's grasp, or sleep's, or death's,—
 O what amiss may I forgive in Thee,
 Jesus, good Paragon, Thou crystal Christ.

Again, in "Remonstrance" we find the aesthetic's testimony to Christ, urging our love of him, not because required to do so, but because of the essential loveliness of his perfect beauty :

O let me love my Lord more fathom deep
 Than there is line to sound with : let me love
 My fellow not as men that mandates keep :
 Yea, all that's lovable, below, above,
 That let me love by heart, by heart, because
 (Free from the penal pressure of the laws)
 I find it fair.

The very "clods below," as well as "the stars above," are radiant and pleasing because faith finds, he writes, "my Lord's dear presence" therein.

Miss Willard met Lanier only once, and thus describes "this gifted son of the South :"

In personal appearance he was of medium height, exceedingly slight figure, face very pale and delicate, with finely chiseled features, dark, clustering hair, and beard after the manner of the Italian school of art. Altogether, he had a countenance rare and pleasing as his verse. As we met for a moment after the lecture was over, he spoke kindly of my work and southern mission, evincing that sympathy of the scholar with the work of progressive philanthropy which our grand Wendell Phillips declared to be pathetically rare. . . . "We are all striving for one end," said Lanier, with genial, hopeful smile, "and that is to develop and ennable the humanity of which we form a part."

A refined, cultured, sensitive, harplike nature responding musically to every breeze of truth, goodness, beauty, and love, Mr. Lanier's spirit was delicate and rich as that of noblest woman. But, along with this delicate and sensitive quality, we find the sturdy, stalwart, chivalric elements of manly hardihood. In criticising what he regarded coarse and repulsive in Walt Whitman's ideal American called "a democrat," Mr. Lanier says:

My democrat, the democrat whom I contemplate with pleasure, the democrat who is to write or to read the poetry of the future, may have a mere thread for a biceps, yet he shall be strong enough to handle hell, he shall play ball with the earth; and, albeit his stature may be no more than a boy's, he shall still be taller than the redwoods of California; his height shall be the height of great resolution and love and faith and beauty and knowledge and subtle meditation; his head shall be forever among the stars.

Dwelling much of the time in celestial realms of thought and feeling, Lanier yet cherished an abiding interest in all human needs, as demonstrated in "The Symphony." Selfish greed may grind the weary toiler for a season, but manhood must rise. For, he says,

I dare avouch my faith is bright
That God doth right and God hath might.

He was very fond of the section that gave him birth. But he was too large for a provincial. His "Psalm of the West" is vocal with whole-hearted Americanism.

As a sound and wholesome teacher of universal truths, a seer with strong, clear vision of permanent principles in their true relations, an orator of elegance and power, a superb and captivating musician, a poet with splendid imagination, warm, pure passion, and noble sanity, and, higher than all, a manly man, heroic in purpose, unimpeachable in motive, above suspicion in practice, symmetrical in character, Sidney Lanier is not only an honor to the South, but is one of the rarest treasures of the highest form of American wealth.

Mattias S. Kaufman

ART. IX.—IS THE SERMON ON THE MOUNT EVANGELICAL?

IN the Sermon on the Mount we have exhibited the summit of Christianity, a summit which the farthest climbing saints see far off in the dim distance.—*W. Robertson Nichols.*

I wonder if any of you have ever had the feeling that has come to me in reading Christ's Sermon on the Mount. It is a feeling of great distance and almost intolerable remoteness—a feeling as though one should come to a mighty cliff, towering far up into heaven, crowned with eternal beauty and radiance, and hear a voice crying from that far height, "Come up hither and dwell with me." When I listen to those wonderful beatitudes, when I hear those searching demands for a purity which is stainless in deed, in word, in thought, in feeling, when I see how strait is the gate and how narrow is the way that leadeth unto life, a sense of utter helplessness sweeps through me and my spirit is overwhelmed within me.—*Henry Van Dyke.*

We look at the Sermon on the Mount so often from the point of view of a complete Christianity that it has somewhat quietly been taken to be the sum total of the Christian message. As though a law were made easier to keep by being made more difficult. Whatever language may be held, and held rightly, as to the lofty spiritual character of the morality inculcated in the Sermon on the Mount, it cannot be said to do more than place the ideal before the mind. Those to whom it appeals—and there will necessarily be many—will grope after it in the obscure ways of life. They will see in its light their own failures, and they will learn the endless variety of the causes of their faults. And if they try to face its full meaning without evasion or diminution of its force they will find out how it constrains and presses upon the will at every turn; how it closes avenues of action and opens a narrow and difficult path which few indeed will dare to tread. And thus the Sermon on the Mount takes its place rather with the older dispensation than the new. It is still a law, still gives commands to the will and sets before it an ideal. So that the Sermon on the Mount kills, to use Paul's language, as relentlessly as the law.—*T. B. Strong*, in *Bampton Lectures* for 1895.

The foregoing quotations disclose a fact of more than trivial significance. Some of the foremost Christian thinkers of our times are troubled with grave misgivings concerning the evangelical character of the Sermon on the Mount. Yet those who have ventured to impugn its evangelical character have been led

astray through a mischievous and mistaken exegesis of those familiar words of the Master, "Be ye therefore perfect"—or, rather, "Ye therefore shall be perfect"—"as your Father which is in heaven is perfect." These words contain the golden key which unlocks the spiritual mysteries of the Sermon on the Mount. He who goes astray in his exegesis of this text goes astray hopelessly.

These words, "Ye therefore shall be perfect," have from time immemorial been most persistently and erroneously construed as though Jesus intended here to display to his disciples the highest altitudes of moral attainment, the *ultima Thule* of religious aspiration and effort, that final goal of perfected righteousness which "the farthest climbing saints see far off in the dim distance." What new, compassionate note did Jesus sound in his ministry, if in this Sermon on the Mount he holds up before men a standard of moral achievement so difficult, so faultless, so unapproachable that it kills as "relentlessly as the law?" As a matter of fact, when Jesus said, "Ye therefore shall be perfect [or "ye shall be right"], as your heavenly Father is perfect ["is right"], nothing could have been farther from his thought than the final goal of perfected righteousness. In reality, he was graciously exhibiting to the yearning, troubled hearts of men the promise of evangelical righteousness, the promise of a new nature,

In every thought renewed,
And full of love divine.

Surely the angels in heaven must weep over that exegetical blindness, that legal obtuseness, which here in this text has perpetually confused the evangelical foundation of righteousness with the far-off, ever-receding goal of perfected goodness which has invested with more than Old Testament rigor and harshness these most gracious words that ever fell from the lips of that One who was full of grace and truth, "Ye shall be perfect as your Father in heaven is perfect."

To those who persist in interpreting the Sermon on the Mount through the veil of Moses it may be freely conceded that Jesus does reaffirm the Old Testament demands for perfected goodness. Judaism and Christianity are identical in

the fact that both hold before men "a summit which the farthest climbing saints see far off in the dim distance." Religious life alike under the law and under the Gospel is a perpetual aspiration and struggle after an ideal perfection. Nevertheless, in the Sermon on the Mount the Master sounds a new and original note. Jesus here gives emphasis, not to essential points of agreement, but to essential points of difference. These words, "Ye therefore shall be perfect, as your heavenly Father is perfect," constitute the climax to a series of sharply marked antitheses drawn by Christ to give point and edge alike to the radical difference and to the immeasurable distance between Judaism and Christianity. The distinctive characteristic of the law consisted not in the fact that it held before men difficult standards of righteousness, but in the fact that it chafed and fretted the human soul with uncongenial and distasteful standards. The perverse desires and inclinations of sinful human nature impelled one way, the perfect law pointed another; and, gazing toward those shining summits "which the farthest climbing saints see far off in the dim distance," the despondent legalist cried out, "I have seen an end of all perfection: but thy commandment is exceeding broad."

The distinctive mission of Jesus, illumined throughout the Sermon on the Mount in letters of gold which he who runs may read, was not to reaffirm the Old Testament demands for perfected goodness, but to disclose to burdened human hearts the hidden springs of virtue, the underlying principles of righteousness, the gracious law of life and love and liberty. The religious task which Moses assigned humanity was the consummation of an ideal, perfected, finished righteousness. The religious task which Jesus assigns men is the gratification of an insatiable hunger for righteousness. He came to infuse into sinful, moribund human nature a spiritual life and health and vigor which would make religious activity as natural, as spontaneous, as agreeable as all other forms of human activity. The good tree in obedience to the law of its own being perfumes the springtime with its blossoms and gladdens the autumn with its fruit. So the true spiritual life by a law no less natural puts forth the bloom and fragrance and fruitage

of goodness. Jesus was preeminently a child of nature, a being of holy impulses. His sinless nature unfolded into the consummate perfection of an ideal sainthood as naturally as springtime unfolds into summer, as childhood ripens into manhood. Through all the trials and conflicts of his earthly life we behold the harmonious action, the natural play of a nature aflame with the love of righteousness. "The holy sadness, the peculiar unrest, the high and lofty melancholy which belongs to a spirit that strives after heights to which it can never attain" * may suit the somber genius of Judaism, but it does not comport with the buoyant temper of Christianity as embodied in the life and teachings of Jesus.

In the Sermon on the Mount Jesus flings abroad a proclamation of emancipation to men chafing under the tyranny of uncongenial and incompatible moral ideals. The Sermon throbs with the prophecy of a spiritual transfiguration that will place man's religious life upon a plane of nature by translating unregenerate human nature into the realm of spiritual impulse and desire. When Jesus said, "Ye therefore shall be perfect, as your heavenly Father is perfect," he uses not the language of command, but the language of promise. He here promulgates to the sons of men the glorious *Magna Charta* of their liberties as the sons of God, the law of life and love which makes men free from the law of sin and death. The Old Testament saint who bewailed the fact that he derived no inspiration from his ideal † was looking to the wrong source for inspiration. Ideals can furnish intelligent guidance and direction to human effort, but the heart alone can furnish motive power. The true artist gets his inspiration from love of his art. In literature, in commerce, in war, in the realm of nature, and in the realm of grace it is the heart which drives the motor wheels of human progress and achievement.

Love rules the court, the camp, the grave,
And men below and saints above.

It was easy for Rothschild to toil for the accumulation of gain, because his heart was aflame with the love of gold. It was easy for Newton to thread the intricate paths of science, because his heart was aglow with the love of knowledge. It was

* Frederick W. Robertson.

† Psa. cxix, 96.

easy for Napoleon to hazard the perils of a hundred battle-fields, because his heart was consumed with the feverish lust of power. It was easy for Jesus to scale the lofty heights of spiritual achievement, because his soul was aflame with a passion for righteousness.

And herein consists the true imitation of Jesus, as illumined in the Sermon on the Mount. The Christian is to rise by a new spiritual creation into a nature like Christ's. Through the sanctifying energy of the Holy Spirit he is to become a creature of healthful impulses, and then to his own self be true. Not in the absence of toil and conflict, but in the natural play of spiritual impulse and desire where aspiration and effort flow in rhythmic unison, can we enter into the serene secret of spiritual repose which Jesus disclosed to the yearning hearts of men when he said, "Ye therefore shall be perfect, as your heavenly Father is perfect." For unto us "are given exceeding great and precious promises," whereby we become "partakers of the divine nature."

Joseph Leacock

EDITORIAL DEPARTMENTS.
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NOTES AND DISCUSSIONS.

DR. H. M. HARMAN, in his introduction to Dr. C. W. Rishell's book, *The Higher Criticism*, said: "We make no objection to higher criticism being applied to the Bible. On the contrary, we believe in it. But it must embrace the discussion of external as well as internal evidence. In many cases the only proof of the authorship of a book is external evidence. The internal evidence may, in fact, amount to nothing at all. On this point we need refer only to the authorship of the Letters of Junius. How has the question of their authorship puzzled the learned and critical world! Where external and internal evidence unite in proof of authorship we have the highest certainty. But one of the most difficult of all problems is to determine whether a book is the work of one author or more. We may be satisfied that there is a unity of plan in it, and, of course, some arranger or architect of the whole; but how many men had a share in the work we could never tell. . . . The books which compose the Bible have not all the same degree of certainty and strength, or the same inspiration and importance. They are not like the links in a chain, which is no stronger than its weakest link; but they are like witnesses in court in favor of some great cause which depends upon the strongest, not upon the weakest witness. The great center of the Bible is Christ, whose history is one of the best authenticated in the world. He is our Great Citadel, and in possession of this Impregnable Fortress we need not be alarmed if some of the outposts are carried by the enemy."

PROFESSOR A. H. SAYCE, writing some time ago in the *Contemporary Review* against the evil tendencies, the extravagances, and the vicious methods of certain biblical criticism, objected especially to so much weight being claimed for merely linguistic arguments, saying, "I have been a student of language and languages all my life, and the study has made me very skeptical as to the historical and literary conclusions that can be drawn

from linguistic testimony alone." Professor Sayce concluded his article as follows :

The same method and arguments which have made of the Pentateuch a later and untrustworthy compilation, whose divine origin and character are discernible only to the critics themselves, would, if applied to the gospels, end in the same results. In this country, it is true, our critical friends have hitherto kept their faces steadily averted from the New Testament, but the Protestant critics of the Continent have been less timid or prudent, and the way along which they should walk has long ago been pointed out to them by the Tübingen school. And even if we confine ourselves to the Pentateuch, the consequences of the "critical" position are serious enough. It is not only that the conception of the Mosaic law which lies at the back of our own religion, which was assumed by our Lord and his apostles, and which has been held ever since by the Christian Church, is swallowed up in chaotic darkness ; we are forced to assign the origin of the belief in the divine message and supernatural authority of the law to successful fraud. I know we are told that what would be fraud, in modern Europe was not fraud in ancient Israel, and that with an improvement in manners and education has come an improvement in morals. But the question is not about ancient Israel and its ideas of morality, but about the immutable God, under whose inspiration, if we are to follow the teaching of Christ and Christianity, the Law was given to Israel. The "higher critics" never seem to me to realize that their conclusions are opposed to the great practical fact of the existence of traditional Christianity, and that against this fact they have nothing to set except the linguistic speculations of a few individual scholars. It is not Athanasius against the world, but Nestorius against the Church. On the one side we have a body of doctrine, which has been the support in life and the refuge in death of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman empire and then the barbarians who destroyed it, and which has brought a message of peace and good-will to suffering humanity. On the other side there is a handful of critics, with their list of words and polychromatic Bibles. And yet the "higher criticism" has never saved any souls or healed any bodies.

CHRISTIAN UNITY IN INDIA.

THE recent celebration of the Centenary of the Church Missionary Society was made the occasion for much criticism in leading Anglo-Indian journals of the manner, methods, and attitude of the Church of England in its missionary work. The missionaries of that Church have tried to refute the charges made against them, declaring themselves anxious to remove all obstacles to missionary comity and cooperation.

Alfred Nundy, of Gorakhpore, N. W. P., writing in the *Contemporary Review* in advocacy of an independent self-supporting, self-governing, self-extending national Church for India, such as Henry Venn aimed at sixty years ago, shows on the authority of no less a person than Bishop Clifford, of Lucknow, that the

missionaries of the Church of England are primarily responsible for the perpetuation of disunion and the want of comity and cooperation. Bishop Clifford, before he was raised to the episcopate, when secretary of the Church Missionary Society, at Calcutta, addressing the Bengal Church Mission Conference, spoke as follows :

Yes, brethren, let us not deceive ourselves in this matter ; the sin and shame of the disunion which exists among native Christians rest almost entirely with us European missionaries. It is we who are guilty—we missionaries of the Church of England who have not sought enough to conciliate our brethren, and have often carried ourselves stiffly and as though we had a monopoly of the grace of God, and the Non-conformist missionaries who have needlessly perpetuated their sectarianism and imposed it upon their converts in this heathen country, where often the original cause of difference has no existence. God forgive us all, for we are verily guilty concerning our brethren. How should *they* know, how should *they* be able to stand out for union against those whom they regard as their spiritual fathers ? No, it is *we* who are to blame, we with our Phariseeism and our bigotry and our want of brotherly love. Let us not attempt to excuse or hide our fault, but, frankly acknowledging it to God and one another and our native brethren, try to make amends, and, before it becomes quite too late, begin now to strive sincerely and honestly to put away these unhappy divisions and build up the Church of Christ in godly union and concord. Here is this vast empire with its 250,000,000 of souls, sunk in the darkness of ignorance and superstition and false worship. And here are we, the disciples of Him who prayed for his people that they all may be one. How have we learned our Master, and how do we represent his will to the people of this country ? Alas ! instead of going to them as one body, united in one great purpose, preaching the one Lord, one faith, one baptism, inviting them to join themselves to Christ, and in him to all who call upon his name, we find ourselves split up into some twenty sections, each with a different banner and a peculiar shibboleth of its own. Shame to us that we cannot worship together, cannot meet at the same Holy Supper, often cannot preach and work side by side in the same town, without endless jealousies and heart burnings !

Mr. Nundy, illustrating the want of comity and cooperation, says :

Some years ago I had to go on professional work to the interior of a district in the Northwestern Provinces. I called on the Indian pastor of the Methodist Episcopal Church, who invited me to attend the Sunday evening service. The Methodists, though they have but recently started the work of evangelization in these parts, have been so far successful that the converts in and about this town number more than five hundred, drawn mostly from the lower castes. No special place of worship had been erected, but the service was held in the veranda of an ordinary native house. The next morning I took a walk in the town and was pointed out a building capable of accommodating one hundred and fifty persons, which was the church and school of the Church Missionary Society who had commenced work there fifty years ago. The building was closed, and in the veranda around it a number of cows and goats were tied. On going into the compound a Christian

woman, the wife of a man in charge, came out, and informed me that once in four months a missionary from a neighboring city visited the town and held service there, which was attended by two families. Asked if she had ever been to the service of the Methodists, she replied no, she did not belong to that Church; besides, the padre sahib would be angry. Here we have the case of a congregation without a place of worship, and a place of worship without a congregation! Alas! for that Christianity which renders it impossible for those in charge of such a place to proffer it to those [the American Methodists] who could utilize it to good purpose.

Another incident, indicative of the same spirit, is as follows:

An Indian pastor, working under the Church of England, once told me that he did not allow any members of his congregation to go to a Nonconformist place of worship, and volunteered certain abstruse reasons which, paraphrased in plain language, meant that he considered his Church alone as entitled to be called Christian. Some years ago, while at Jubbulpore, I asked the native pastor of the Church Missionary Society—as simple-minded and honest a Christian as I have come across—if he was going to hear Bishop Thoburn, of the American Methodist Church, deliver an address. He seemed shocked at such a proposal being made to him, and so far as I could make out he sincerely believed it would be wrong on his part to do so, and also that he would thereby incur the displeasure of the English missionary under whom he was working.

That the native pastor was in error to some extent as to this particular missionary's spirit appears from Mr. Nundy's next sentence: "His face was a picture to look at when I told him afterward that among the congregation I noticed this very missionary, who is now the secretary of the Church Missionary Society at Allahabad."

It is the opinion of Alfred Nundy, expressed in the *Contemporary Review*, that the American Methodists (the Methodist Episcopalians under the leadership of Bishop Thoburn) are probably destined to take a more prominent part in the evangelization of India than any other denomination.

AN UNEXPECTED SIDE-LIGHT ON MISSIONS.

WE who stay at home do not, as a rule, see missionaries at their best. Most of their noblest action is out of our sight. We see them when they go, young, timid, apprehensive, doubtful, untried, distrustful of themselves, their fitness for the work untested and a matter of uncertainty to them and to us. We see them no more until they return, probably worn with labor in unkindly climates, often broken in health, pale, thin, weak-voiced, and with the remnant of themselves giving but an inadequate

impression of their capability and powers. They appear before our assemblies and speak not at their best in any way, having lost practice by disuse of our language in public speaking, their work having given them no training for addressing such audiences as listen to them here. This description fits not every case, but very many. All the faithful service, the brave doing and patient endurance, which often lie between their timid and trembling departure and their broken and trembling return, is unseen by us. And they do not report it to us. They tell us of the dire plight of the heathen, sunk in darkness and degradation, of the needs of the work and its encouraging promise, of the proved power of the Gospel to transform men of every tribe and tongue, and of the number, faithfulness, and growth of the converts. But they pronounce no eulogy upon themselves. They present us with no picture of their own noble behavior, their self-obliterating generosities, their self-inflicted privations, their courageous facing of hardships and dangers which were the customary commonplaces of their daily lives. They do not glorify themselves, nor pose as heroes, though many of them are. They move our pity for the wretched heathen, they rouse our loyalty to Christ, but make no attempt to elicit applause or admiration for themselves. Large as is the literature of missions in history and biography, the great story as a whole is not told at all on earth ; its memorabilia can be found only in the archives of heaven. Thus it happens that due appreciation and full justice fail to be meted out to missionaries. Moreover, and still worse, they suffer unmerited disparagement from reports given by a miscellaneous assortment of travelers who have had only a glimpse of them, many of whom are godless, out of sympathy with religious work, incapable of estimating its value or even of perceiving its effects, and who receive their impressions largely through unchristian merchants from Christian lands, whose unprincipled and often licentious lives in heathen cities compel missionaries to decline association with them, thereby kindling a feeling of resentment in the traders, who manifest their animosity after the fashion of their kind by denouncing the missionaries as self-righteous prigs and hypocrites, and variously misrepresenting their manner of life and their work. Worse still, Christian travelers sometimes visit missionaries and receive their hospitalities, which are made as bountiful as generous hearts, at cost oftentimes of much pinching

self-denial, can procure, and then, having devoured the missionary's carefully husbanded resources, go home to report that missionaries live in luxury. Worst of all, even in the Church unchristian selfishness and sheer stinginess lead some to squirm out of a sense of obligation, and to unharness themselves from the chariot of the King by declaring the futility of foreign missions and disparaging missionaries, as a reason or an excuse for repudiating responsibility for the salvation of the heathen.

The aggregate of injustice toward the bravest and most devoted servants of God and friends of mankind makes it the more obligatory upon truth-loving persons to help redress the balance by setting forth creditable facts which are from time to time thrown up to the surface, and justifies us in assisting to give publicity to a bit of unprocured and unanticipated testimony to the character and services of missionaries which recently floated into literature on the current of an explorer's rehearsal of his experiences. The narrative referred to, while of interest to the world in general and to Christendom in particular, may be said to have a special interest to us of the Methodist Episcopal Church, because the unsolicited testimony contained therein relates to some of our own workers in mission fields, whose work, like that of most missionaries, is so distant, so modest, and so untrumpeted that the Church at large scarcely knows their names. The name and fame of Father Damien, the Roman Catholic apostle to the lepers of the Sandwich Islands, who shared their life until he took their disease and died their death, have gone round the world, and his story thrills the heart of Christendom; but how many know of the Methodist missionary and his wife who exiled themselves to the leper island of Molokai in that same group, and for many years lived among its wretched inhabitants, laboring to mitigate their sufferings and illumine their hopelessness with the Gospel of Him who brought life and immortality to light, warding off from themselves as long as possible by strictest cleanliness the loathsome disease, but constantly facing the probability that some day its portentous sign must appear upon their own pure and innocent bodies?

Our North India Mission Conference occupies the Northwest Provinces east of the Ganges, and the province of Oudh. In the appointments for Kumaon District, in 1897, the Minutes report this assignment, "Bhot : Harkua Wilson, Shadulla Lawrence, Benjamin Marqus." In the report of S. Knowles, presiding

elder of that district, to the Conference session held at Lucknow, January 7-12, 1897, Bishop Thoburn presiding, we read :

I joined my appointment in February last, and after working for a few weeks in Bhabar at the foot of the Haldwani Hills, and then in March organizing the work in Naini Tal for the summer months, I started in a tour to visit Dwarahat and the northeastern part of our Kumaon District.

At Dwarahat we found Brother and Sister Rockey well settled down to their various forms of mission work. Their three outstations were well manned, their boys' and girls' boarding schools well filled and productive of great good, their hospital and dispensary popular and most useful, and their religious services carried on with vigor and encouraging results. After holding Quarterly Conference we started for Dharchula, in Bhot. It took us seven days, with as many hard marches over giddy heights and through malarious valleys, to reach our station at Dharchula. The way to this place is certainly difficult, but, thanks to the government for good roads and safe bridges, it is not inaccessible. We found Dr. Harkua Wilson, who is in charge of the circuit, Misses Sheldon and Browne with all their helpers, ready to move up two marches beyond to their summer home in Biyas. The Bhotiyas, too, had all moved up from this valley to the heights of more northern Bhot. As we could not accompany our brethren and sisters we contented ourselves with holding our Quarterly Conference and having such meetings as the time allowed. There is an encouraging work among the families of the nomadic traders and villagers in the valleys in the winter, and higher up in Chaudas and Biyas in the summer. Dr. H. Wilson in one direction, and Misses Sheldon and Browne in another, lately made successful though arduous trips into Tibet.

Bhot is the name applied by the natives of India to "that portion of the country which includes Darma, Bias, and Chaudas, and which has for natural boundaries the Kali River to the southeast, separating it from Nepaul and the great Himalayan chain to the northeast, extending from the Lissar Peak in a general direction of about 115°."

Through this northern hill country of India, bordering on Tibet, there passed in May, 1897, Mr. Arthur Henry Savage Landor, a hardy young English explorer of considerable repute as a traveler in remote parts of Korea, Japan, and other parts of the world, being on his way at the time mentioned to attempt an exploration of Tibet, "the sacred land of the Lamas." Landing at Bombay from England early in April, he traveled northward by Bareilly, Naini Tal, Almora, Pithoragarh, Shadgora, Askote, Kalika, and Dharchula, which last place is one of those named by Presiding Elder Knowles's report as officially visited by him, and occupied by Dr. Harkua Wilson with other Methodist Episcopal missionaries. Far up among the lower Himalayas, and on the exposed frontier, the passing explorer found our mission station; and in the magnificent two-volumed octavo

book * which tells of his travels and awful experiences in the hostile land of Tibet he describes this place, gives an account of his reception by our missionaries, and records the inestimable services rendered him by one of them, to whom, in fact, he declares himself indebted for the saving of his life. According to Mr. Landor's description, Dharchula, the largest Shoka winter settlement, situated on a fine stretch of flat land about a hundred feet above the Kali River, "is a village consisting of twelve long rows of roofless houses similar in size and shape. At the extreme limit of the settlement stand four larger buildings. One of these is a daramsalla, or shelter for travelers, and the others are high stone edifices—the school, hospital, and dispensary belonging to the Methodist Episcopal Mission, and under the careful supervision of Miss Sheldon, M.D., Miss Brown, and that wonderful pioneer, Dr. H. Wilson. A bungalow of the same mission is built higher up on the hillside."† The explorer gives the following account of his visit to our missionary ladies:

I was received with the utmost courtesy by Miss Sheldon, M.D., and Miss Browne of the Methodist Episcopal Mission. I have in my lifetime met with many missionaries of all creeds in nearly every part of the globe, but never has it been my luck to meet two such charming, open-minded, and really hard-working ladies as those who now so kindly received me. "Come right in, Mr. Landor," said Miss Sheldon with her delightful American accent, and she shook hands with me in good hearty fashion. The natives had praised to me the charity and helpfulness of this lady. I found their praise more than justified. By night or day she would never refuse to help the sick, and her deeds of kindness which became known to me are far too numerous to detail in these pages. Her patience, her kindly manner toward the natives, her good heart, the wonderful cures she wrought among the sick, were items of which these honest mountaineers had everlasting praises to sing. A Shoka was telling me that it was not an uncommon thing for her to give away all her own food supplies and even the clothes from her back—courting discomfort for herself, yet happy in her noble work. With all was com-

* *In the Forbidden Land.* By A. Henry Savage Landor. An account of a journey into Tibet, capture by Tibetan Lamas and soldiers, imprisonment, torture, and ultimate release brought about by Dr. Wilson and the Political Peshkar Karak Sing-Pal: With the Government Inquiry and Report and other official documents by J. Larkin, Esq., deputed by the government of India; and several hundred illustrations. 2 vols., 8vo, pp. 307, 250. New York: Harper & Brothers. Price, cloth, \$9.

† Martha A. Sheldon, M.D., the daughter of a Congregational minister in Minnesota, was sent out by our Woman's Foreign Missionary Society, and is supported by the New England Branch thereof. Her education as a physician was obtained in the Medical School of Boston University. Miss E. L. M. Browne is a deaconess, trained at Muttra, of whom Miss Sheldon wrote: "She has entered enthusiastically into the work, and in a very short time was able to give Scripture lessons to the Bhotiyas in their own language."

oined a noble modesty. No word about herself or her good deeds ever passed her lips. A pioneer in these parts, she evidently must have encountered much difficulty in the beginning. Her good influence over the Shokas is very considerable. The same can be said of Miss Browne, who was in every way a worthy comrade for Miss Sheldon. They have both, in a comparatively short space of time, become fully acquainted with the Shoka language, and can converse in it as fluently as in English, this fact alone endearing them greatly to the natives.

That these ladies, working on the northernmost border of the British empire, not far from the main chain of the Himalayas, are in an exposed and unprotected region, overrun by marauding Tibetans, is indicated in Mr. Landor's description of its condition. On page 45 of the first volume of his book he says :

These lofty "pattis" of Darma, Bias, and Chaudas nominally form part of the British empire, our geographical boundary with Nari Khorsum, or Hundes (Great Tibet), being the main Himalayan chain forming the watershed between the two countries. In spite of this actual territorial right, I found at the time of my visit in 1897 that it was impossible not to agree with the natives in asserting that British prestige and protection in those regions were myths; that Tibetan influence alone was dominant and prevailing, and Tibetan law enforced and feared. The natives invariably showed abject obsequiousness and servile submission to Tibetans, being at the same time compelled to display actual disrespect to British officials. They were driven to bring the greater number of civil and criminal cases before Tibetan magistrates in preference to having them tried in a British court. The Tibetans, in fact, openly claimed possession of the "pattis" bordering on Nari Khorsum; and the more emphatically to impress our natives with their influence as superior to British, they came over to hibernate on our side, and made themselves quite at home in the warmer valleys and in the larger bazaars. They brought their families with them, and drove before them thousands and thousands of sheep to graze on our pasture-lands; they gradually destroyed our forests in Bias to supply southwestern Tibet with fuel. For this they not only paid nothing, but compelled our native subjects to convey the timber over the high mountain passes for them without remuneration. Necessarily such unprincipled taskmasters did not draw the line at extorting from our natives, under any pretense, money, food, clothes, and everything else they could possibly seize.

In a region where British subjects, living on British territory, have so little protection extended over them by the British government of India, American missionaries can hardly feel themselves very safe.* Sometimes they are obliged to pro-

* Nevertheless our missionaries pervade the region. In order to know the condition and character of the population, as well as to be known by them, long itinerating trips are taken. Miss Sheldon writes: "From June 9 to July 5, 1897, Miss Browne and I, with two Bible-readers, visited, so far as I know, every village in Biyas Bhot; and then, crossing a corner of Nepaul, we entered Tibet by the Tinkar Pass. We went about five miles in, but were allowed to remain on Tibetan soil only one night. A guard of about thirty Tibetans was sent to watch our movements and keep us

teet themselves. When our ubiquitous pioneer Dr. Harkua Wilson had erected a dispensary at Gungi, a day's march beyond Garbyang, the Tibetans came and threatened him with confiscation and worse if he did not immediately comply with their exactions. He refused, and reported the matter to the British officials at Kumaon, but, knowing that little or no protection could be expected from that quarter, he kept men on watch, and held his rifle ready.

After Mr. Landor had called to pay his respects to our mission Miss Sheldon invited him to dinner on Sunday, when the Christian converts dine with the mission workers. Of this occasion he writes :

I arrived punctually at the hour appointed, and on the veranda of the bungalow were laid some nice clean mats, upon which we all sat cross-legged in native fashion. We three were provided with knife and fork, but all the natives helped themselves with their fingers, which they used with much dexterity. There were among the converts some Hindus, some Shokas, some Humlis, and a Tibetan woman. All counted, I suppose there were about twenty of them, and it would be impossible to find a better behaved set of Christians anywhere.

The principal missionary figure in Mr. Landor's account of his dangerous expedition into the Forbidden Land is Dr. Harkua Wilson, a native of India, our preacher in charge of the circuit, a medical man and hospital assistant. In him we see again, as countless times before, the missionary as the traveler's best friend—all men's best friend—sympathetic, humane, and helpful to the uttermost.

Again and again, Landor says, he "found shelter under the ever hospitable roof of Dr. Wilson" at Garbyang, where that very active missionary helps him make preparations for his journey into Tibet, advises him as to his outfit, and aids him in securing servants and carriers. Dr. Wilson works for hours at weighing, dividing, and packing in equal back-loads the necessary provisions and equipment. He accompanies the expedi-

from going farther into their country. To them we gave our message of salvation through Christ, and retraced our steps over the snowy heights." (Miss Mary Reid, our missionary at Chandag Heights, in this same wild hill region, reports one hundred and seventy-seven villages visited in 1897, reaching thousands of listeners with the Gospel.) The loneliness of this, as of many another missionary post, is seen in a letter written by Miss Sheldon from Chaudas in November, 1897: "Miss Browne has gone in to the District Conference at Naini Tal. I am sixty miles from my nearest neighbors at Pithoragarh, whom I have not seen for nearly a year. But usually no feeling of loneliness or depression creeps over me, and there certainly is no desire to leave this work till the Master has found and folded his sheep. Pray for Bhot."

tion up the mountains and into Tibet. At an elevation equal to the top of the Matterhorn, he spends the evening, after a hard day's climb, in cutting out and making a warmer suit of clothes for a shivering, thinly clad servant. He wades ice-cold streams over sharp stones with bare feet frosted and bleeding. He struggles on with Landor over snow and ice up the Mangshan Pass as long as lungs and heart can bear the strain, but at the height of twenty thousand five hundred feet is overcome with pain and exhaustion and obliged to descend, while the explorer pushes on fifteen hundred feet higher, only to find the pass impracticable. Dr. Wilson quiets the mutinous discontent of Landor's followers, parleys with Tibetan officials and soldiers, who order them back to India on pain of death, frightens off brigands with a show of Winchesters and Martinis, sleeps with a loaded rifle at his side, and continually gives the explorer the benefit of his experience, knowledge of the language and the natives, prudence, foresight, and what Landor calls "his perpetual wisdom." When Landor in exasperation brings rifle to shoulder, to fire at Tibetan soldiers, Wilson calmly snatches it out of his hand, thus preventing him from doing a foolish and fatal thing. When, after the retreat from the Mangshan Pass to within sight of the dreary Lumpiya Pass, by which they had crossed into Tibet, the camp followers refused to go on, Dr. Wilson advised Landor to go back to Garbyang for fresh men and supplies; but the explorer declared that if necessary he would proceed alone over the mountains and find his way to Lhassa, the capital of Tibet. The missionary warned and dissuaded him with tears, and when, after all, the daring and resolute traveler, with only a few attendants started again in a raging blizzard at midnight from an elevation of seventeen thousand feet to scale the backbone of the Himalayas and penetrate to the heart of the Forbidden Land, Dr. Wilson went with him some distance through the darkness, the wild storm, and the bitter cold, bade him good-bye with a choking voice, and then turned his face homeward to his work at Gungi and Garbyang, carrying back valuable effects which Landor could not take with him.

He knew no more of the adventurous explorer until many weeks later, when report reached him at Gungi that Landor and his servants had been beheaded by Tibetan officials. With all haste the missionary crossed the Tibetan frontier to Taklakot, where he learned that Landor had been seen near

Mansowar Lake, held captive by the Tibetans, wasted and almost starving, covered with scabs and sores from hideous tortures inflicted by his captors. Dr. Wilson, with other influential persons, interceded with the Jong Pen (Master of the Fort) at Taklakot to secure Landor's release; and on September 8, 1897, the faithful missionary received the unhappy explorer, famished and emaciated beyond recognition, filthy, and covered with vermin, to his own tent, where he washed, fed, and reclothed him, examined and treated his numerous and painful wounds, and nursed him with a woman's tenderness, until the suffering and shattered man was strong enough to be taken over the Lippu Pass (which is higher than the summit of Mont Blanc) to British soil and the shelter of Dr. Wilson's dispensary at Gungi. There again he was nursed until able to start for Bombay and the home of his parents in Florence, Italy.

One more service this Christian physician rendered to the hardy and daring young Englishman. He certified under oath to the horrible condition of Mr. Landor when rescued from the Tibetans, giving detailed medical description of the extent and location of his twenty-two wounds; and also corroborated Landor's account of his travels and sufferings, thus vindicating the explorer's veracity, which was assailed by certain journals because of the astounding particulars of his narrative. His deposition before Mr. J. Larkin, British magistrate at Almora, begins thus: "My name is Harkua Wilson. By caste Christian; forty-six years of age; by occupation a missionary; my home is at Dwarahat, police station M. Dwara, district Almora. I reside at Gungi, Byans."

The second volume of Mr. Landor's extraordinary book gives us at its close another glimpse of Miss Martha A. Sheldon, M.D., when on September 28, more than four months after he, in the bloom of health, had broken bread at her table at Dharchula, she certified to his pitiable condition as it appeared on his return forty days after his tortures, writing her testimony on paper headed:

M. E. Mission.

Khela P. O. Dist. Almora.

East Kumaon. Bhot.

"All at it and always at it."—WESLEY.

We have gathered here from an explorer's note-book some

flash-light pictures, which he caught in passing, of some of our own far-away missionaries, busy at their Master's work with all manner of helpfulness, and not dreaming of being photographed. They themselves would not claim to be exceptional persons, but be content to be used as only typical examples of the missionary breed. The amazing and startlingly realistic narrative of young Mr. Landor, made intensely vivid by its multitude of photographs, has a unique value in the unstudied, incidental, and unconscious way in which its accounts of missionaries whose posts he chanced to pass exhibit the radiancy of Christian character shining against the dull opacity of sensualized human nature around them; the quick, tender sensibilities of Christian men and women contrasted with the stolid and stony insensibility of populations inured to misery and calloused by degradation; the sweet and wholesome cleanliness of Christian living amid the disgusting and pestilential filthiness of the heathen; the beautiful dignity of modesty and mutual respect offset against lewd and shameless indecency; the clear veracity and fine fidelity of Christian missionaries and converts against the deceit and treachery of thieving natives; the blended love and pity of humane Christian ministry in contrast with pagan suspicion, malice, and truculence.

It is probable that no other field of human endeavor can show so large a proportion of lofty characters as the mission field. There the spirit of chivalry perpetuates itself in noblest forms. Emerson said, forty years ago, "Eloquence is dirt cheap on antislavery platforms," and we may say that heroism is as common as is humane benevolence all along the skirmish line of Christian missions. The logic which held early martyrs to the stake, "Christ died for me—I'll die for him," shows just as potent now in holding the missionary to his post of sacrifice and danger. Using every precaution to secure the best human stuff for this most critical and testing work, the Church should trust its missionaries, honor them, and make them feel that behind them is the warm, unfailing, and generous support of a praying, believing, determined, and unanimous Church. That all workers are of equal worthiness is not true in the foreign field as it is not true in the home field, but there is ground for thinking that the higher average is in the mission field. From the first the work and character of missionaries are under careful, constant, and minute scrutiny, known not only to the immediate

local supervision, but also by frequent reports to the Missionary Board and Secretaries at home.

In the actual history and personnel of missions there are numerous warrants for Charlotte Brontë's picture of St. John Rivers, an evangelical clergyman who figures in *Jane Eyre*, and is possessed with what Mrs. Humphry Ward calls "a fanatical enthusiasm for missionary life." (Evangelical zeal, which alone is equal to the arduous, self-sacrificing, and heroic work of missions, always looks fanatical to the comparatively cold and feeble non-evangelical spirit.) *Jane Eyre* closes with these words:

"As to St. John Rivers, he left England; he went to India. He entered on the path he had marked for himself; he pursues it still. A more resolute, indefatigable pioneer never wrought amid rocks and dangers. Firm, faithful, and devoted; full of energy, and zeal, and truth, he labors for the human race; he clears their painful way to improvement; the prejudices of creed and caste that encumber it he hews down like a giant. He may be stern; he may be exacting; he may be ambitious; but his is the sternness of the warrior Great Heart, who guards his pilgrim convoy from the onslaught of Apollyon. His is the exactation of the apostle who speaks but for Christ when he says, 'Whosoever will come after me, let him deny himself and take up his cross and follow me.' His is the ambition of the high master spirit, which aims to fill a place in the first rank of those who are redeemed from the earth—who stand without fault before the throne of God; who share the last mighty victories of the Lamb; who are called and chosen and faithful. St. John Rivers is unmarried; he will never marry; himself has sufficed to the toil; and the toil draws near its close; his glorious sun hastens to its setting. His last letter drew from my eyes human tears, and yet filled my heart with divine joy; he anticipated his sure reward, his incorruptible crown. I know that a stranger's hand will write to me next, to say that the good and faithful servant has been called at length into the joy of his Lord. And why weep for this? No fear of death will darken his last hour; his mind will be unclouded; his heart will be undaunted; his hope will be sure, his faith steadfast. His own words are a pledge of this: 'My Master,' he says, 'has forewarned me. Daily he announces more distinctly, "Surely I come quickly," and hourly I more eagerly respond, "Amen; even so come, Lord Jesus."'"

THE ARENA.**"THE SIGNIFICANCE OF CURRENT RELIGIOUS UNREST"**
—A REJOINDER.

My article on the above subject, published in July, 1898, has created, as I am glad to know, not a little interest among the readers of the *Review*. Several have written words of hearty appreciation, and have said that the article ought to make a profound impression throughout the Church. If it has so done I am glad, and hope that the impression was for good and not for evil. But some persons the article has impressed, as I expected it would, quite unfavorably. Adverse criticisms from two such persons have found place in the "Arena." In the main, these criticisms seem fair, and somewhat ably represent the traditional side of the questions discussed in my article.

There is but a simple strand, so far as I can see, running through both criticisms, and that is a frantic plea in behalf of the supernatural. In the "ages of faith," which were also the ages of ignorance and superstition, I can understand the reason and import of such a plea; but in this age of science and light, when men, searching in every direction, are finding not miracles but law, I cannot understand how it is that it should be thought that the more law we have the less we have of God, or how it should be thought that religion can be better built on the corner stone of miracle than it can be on the corner stone of the natural. It must be that many fail to note that, since the ages of faith, the position of things has been reversed. Then, miracles were everywhere, and law was nowhere; now law is everywhere, and miracles are nowhere; that is to say, nowhere recognized now in the present working of things. Is the theologian the only one to whom that fact imports nothing? Is he, of all men, the only one who has no occasion to make concessions to the scientific spirit of the age in which he lives? And if he shall stubbornly refuse to make concessions, is he likely to make converts to his religion, or will he more probably make infidels and atheists? The history of the century just closing should answer that question, in which the most marked progress that Christianity has ever made has been coincident with this age of most marked intellectual and scientific development, and in which, as never before, theology has made concessions to science.

Now, it does seem to the writer that anyone who can rationally explain both our sacred Scriptures and nature so as to reduce the miraculous element to the minimum should be regarded in a friendly way; and I cannot see why Drs. Bilbie and Barnes should fly at me with questions like this: "If you explain this away, then how about that and that?" Why cannot these brethren see that their argument is not advanced at all

by urging in proof of one thing other things that are on the same plane and vouched for in the same way, but rather, that the larger the number of stories which are difficult of belief the greater will be the difficulty of explaining them? And if this be not so, why not add, as helpful to a belief in the miraculous stories about Jesus, those also in the same line about Buddha, Confucius, Zoroaster, and Mohammed? And why not add to the miracles of ancient times, and, as explanatory of them, the miracles of mediæval and modern times? That is what the Roman Catholic does, and in that he is consistent; but, like the average Protestant, he also attempts to prove the fact of miracle in one case by the fact of miracles in other cases; and if we inveigh against his proof of miracles in one case he will ask, "What, then, about the miracles of 'Our Lady of Lourdes,' and what of those of La Salette?" Of course we cannot reason with such men, because their habit is faith, and not reason and logic.

But the real difficulty with my critics, as with others like them, is that God, according to their ideas, is doing nothing in this age of the world, and in the olden times he did nothing in the way of inspiration and revelation and miracle-working except among the Jews. And so, if we urge that God is now inspiring men and revealing himself to them, their reply is that this discredits the fact that he has ever revealed himself to anyone; and if we say that God, in the ages long gone by, revealed himself to other nations besides the Jews, then they say that this is the same as to declare that he never revealed himself to the Jews. To such persons God is not, however they may think of him, "the same yesterday and to-day and forever;" and, because he is not, they can assume that while God works by law now he did not always do so, and that while he did once inspire men and reveal himself to them he is not doing that now. It ought to be plain enough that on those who make such assumptions rests the burden of proof, and that they have plenty to do besides standing around and asking questions. For, if questions are to be asked, I would like to ask some: Do my critics believe that the universe was created out of nothing in six days? Do they believe that the earth is the center of the system of which it is a part, and that it was made before the sun and stars? Do they believe that grass and herbs grew on the earth before the sun was created? Do they believe that the sun stood still over Ajalon at Joshua's command? And do they believe that they who were with Paul on his way to Damascus stood speechless, hearing a voice, but seeing no man, according to Acts ix, 7; or do they believe, according to Acts xxii, 9, that they who were with Paul "heard not the voice," but "saw, indeed, the light?" When my critics have answered these inquiries it will, perhaps, be their turn to ply my argument with questions, but not till then.

The weak point with my critics, as it seems to me, is their clamor for the supernatural, for which just now, through some reason or other, there is such a frantic demand. But to me it seems a much stronger

position to take, that religion is natural. If the worship of higher powers, from a sense of need, be the foundation of all religion, why not hold that this need is natural, as undoubtedly it is, and that therefore the provision to meet that need must be natural also? Why not find a place for religion in the very nature and constitution of things, and so end this quaking fear lest something shall come along that will overthrow it? I commend to my critics John Fiske's argument in his *Through Nature to God*, drawn from evolution in favor of the "everlasting reality of religion." It gives one such a sense of security and rest to know that the foundations cannot possibly be destroyed. That question being settled, others will easily follow. Our reverence for the great Book of our religion will not keep us back from trying to learn all we can as to its origin, its teachings, and the limitations of its use. And if we shall find that Moses, or some one else, in writing the Pentateuch used material that existed in Egypt and Chaldea long before his day, we shall not on that account discredit these writings, and much less shall we exalt them into a supernatural revelation. Neither shall we take myths and legends that were similar and common among all the leading peoples of the world and say that they were everywhere false except among one people; nor shall we say that the great religions were and are everywhere false except the Jewish religion once and the Christian religion now. We may say, however, what we fully believe, that other religions are less perfect than is the Christian, although in that judgment we shall find ourselves voting with the minority. If we cannot take some such position as this, who can defend the evident partiality of the divine administration? For, plainly enough, from the point of view of the traditionists it is sadly in need of defense. But now, if we may look at the Bible as literature—ancient, and even sacred, literature, if you please, but created like other such literature, only being both more poetical and more ethical, and also having a higher and better conception of God than any other, and as being of God through human agencies, some of a high, but some also of a very low, order—such a view would relieve us from the necessity of defending God from much that is recorded in the Bible, of which we know that he could not have been the author. Such a view would forever make it unnecessary, and even impossible, for Brother Bilbie to ask, "Is divine vengeance never just?" How anyone who has ever looked up into the bosom of infinite Love can ask such a question is more than I can understand. Such divine vengeance is a strange thing to be predicated of infinite Love! Certain it is that Jesus did not teach after that fashion: "Be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." I therefore join with Whittier:

I know not of his hate,
I know only of his love.

And in the same way my Brother Barnes would be saved from the

necessity of trying to justify the slaughter of the Midianites and the worse than slaughter of their virgin women, by his most unscientific suggestion that God even now slays wicked men by earthquakes and by lightning. Men slay one another often, but God slays man never. True, men die, but death is just as much a part of the economy of God as birth is, and it is just as beneficent. And then, again, lightning—electricity—can no longer be looked upon as a malevolent force, for, since man has harnessed it for such various uses it has proved itself to be as beneficent as it is puissant. But why does Brother Barnes insert that word "wicked?" Does he not know that earthquakes and lightning are as impartial as regards character as God's sun and rain are? Lightning, or electricity, has absolutely no relations to character, or to moral government; it follows the lines of least resistance, and the man who is killed by it is its victim, not because he is wicked, but because he is in its way. And then, if the suggestion of Brother Barnes be intellect, what atrocity can be imagined that could not be justified? Brothers, let us beware! We must not malign God. It is better to let exploded theories go, and to live and to walk in the light as God gives us that light to-day. This means that we should not take our measure of God from men who lived during the childhood period of the race, but that we shall measure him in the light of our manhood knowledge as to what God has done, and therefore as to what God is, not overlooking that revelation of him made through Jesus Christ, of whom alone it may be said that he taught religion in its best and highest form, and that in doing this, so far was he from maligning or contradicting nature that he drew many of his most beautiful illustrations from that source.

Minneapolis, Minn.

J. F. CHAFFEE.

CHRISTIAN LITERATURE FOR CHINA.

A SHORT note on this great topic in the July-August *Review* of 1899 suggests a consideration of several questions. Probably the first question that occurs to the majority of *Review* readers is this: Why has there been no more marked result from the circulation of Christian literature in China heretofore? We have long had this literature, and young missionaries especially found great satisfaction in circulating it among the people. It is safe to say that nine out of ten new arrivals on the vast field jump at the chance of selling books in order not to seem utterly useless while studying the language. If these labors prove very discouraging because of the slight visible results the chief fault probably lies in the literature distributed. In order to make books for China one must realize, first, how difficult it is for the Chinese scholar to grasp a new idea; second, how difficult it is to persuade a Chinese writer (and I know of no missionary who does not employ one) to couch the new idea in the simplest ideograph; and, third, that it does not occur to one in a hundred Chinese who are able to read to read in quest of ideas or

facts. They read ideographs, not ideas; "characters" (though this is a foreign term), not books. After your literary Chinese candidate has kept you awake till the "wee sma'" hours of the morning with his diligent studying he stares at you in blank amazement if you venture to ask him the meaning of what he has been reading. "Meaning! As if it were not sufficient toil to learn the form of the characters and the order in which the author has placed them!" Searching for the idea is as strange to him as riding a bicycle. No Chinese scholar, no matter how learned he may be from the purely native standpoint, can read a book on religious or scientific topics in our sense of the word unless he has been personally instructed either by the foreigner or by the foreigner's pupil. The ideograph is a splendid instrument for locking up ideas so that the living teacher becomes absolutely indispensable. A lad who has studied ten years in a mission school is able to teach a viceroy in reading the modern newspaper printed at Shanghai. And unless the idea is securely locked away in an abstruse style the Chinese graduate casts the book aside as trashy. Opinions differ greatly among missionaries as to what may or may not be expressed by the use of the ideograph, but the slowness with which Western ideas have spread among the reading Chinese shows plainly that the task of getting an idea into ideographic composition is not so great as the task of getting it out. A bright young student of our Anglo-Chinese College was asked to consider the following proposition and give his opinion: "Two Chinese lads, equally intelligent, begin their studies when eight years of age, one studying by means of the ideograph (so-called 'classic'), the other through the medium of the English language, of which he knows not a word to begin with. Now after ten years of equally diligent studying, under equally able teachers, these lads are called up to read the Bible to an audience in their native village. Which is likely to read more intelligently?" (Of course in both cases the "reading" means translating.) His reply was, "The boy who has studied English." To add another incident by way of explanation. One of our oldest ordained native preachers recently spoke with much delight of the benefit he was receiving from having his daughter read to him the well-known tract called *The Christian Secret of a Happy Life*. He said, "I never saw the Scriptures made so plain before." "But," I said, "that book has been translated and printed in Chinese these ten years." "Ah," he replied, "it is all so new and fresh. I know it has long been in print, and I have it in my library, but it seems when anything good is put into our ideograph the meaning is blunted, or *runs away*." "But you do not read English," I replied. "No, but my daughter does, and she just talks it to me in my native dialect; *it is truly good!*" The longer I am in China the more I am convinced that the good has in a large measure been the enemy of the best—that China must have an alphabetic literature before sweeping reforms can be inaugurated. The ideograph is used for essay writing, for poetry, calendars,

edicts and proclamations, deeds and mortgages. The moment one attempts to write something not coming under these heads the war of words begins, and ideas are expressed *approximately*—"aimed at."

If a second question is asked it is likely this: How is it then that this literature now begins to produce such encouraging results? I reply, because of the prolonged presence and labors of the living teacher and interpreter, and because of the multitude of his pupils. In a word, the ideograph would have been limited for all time to come to the above uses had it not been for the emancipating energy of the mission schools. But to this day it remains a disputed question whether this emancipation does not cost more time and labor even now than it would cost to teach the Chinese—what the race was three thousand years in learning—to say A, B, C.

Antau, China.

F. OHLINGER.

LINCOLN AND TEMPERANCE.

FIVE minutes after reading Lincoln's temperance address delivered at Springfield, Ill., February 22, 1842, I happened to pick up Mr. Thompson's delightful article on "Abraham Lincoln and Temperance," in the *Review* for January, 1899. But I could not help wondering how he could assign Lincoln's references to the drinking usages of society to "later years" than 1859 (page 11), while it is a part of the speech from which he quotes on page 15, and which bears date 1842.

It seems to me that it greatly strengthens Lincoln's position and Mr. Thompson's article to remember that at the age of thirty-three years Lincoln was fully aware of the breadth and strength of the drinking customs of society, and of the force and effects of public opinion; and that his position was deliberately chosen and publicly declared ere he began to ascend the ladder of fame. That he had weighed all these matters carefully, and counted the cost accurately, appears in that same speech when he asks a man "what compensation he will accept to go to church some Sunday and sit during the sermon with his wife's bonnet upon his head!" Lincoln continues, "Not a trifle, I'll venture. And why not? There would be nothing irreligious in it, nothing immoral, nothing uncomfortable—then why not? Is it not because there would be something egregiously unfashionable in it? Then it is the influence of fashion; and what is the influence of fashion but the influence that other people's actions have on our own actions—the strong inclination each of us feels to do as we see all our neighbors do?"

Now if we sandwich this between his description of the drinking customs of his day and his prophecy of their final overthrow—as Lincoln did—and remember that they were all delivered in the same address at the beginning of his public life, we shall have a still clearer insight into the sort of stuff Lincoln was made of.

WILLIAM POWICK.

Manayunk, Philadelphia, Pa.

THE ITINERANTS' CLUB.

PUTTING OFF THE ARMOR.

ON Sunday, November 19, Dr. R. S. Storrs sent to the congregation of the Church of the Pilgrims, Brooklyn, his resignation as its pastor. Like his collaborer for a quarter of a century in the same city, Dr. Cuyler, he steps aside from the path which he has so long trodden when he feels that his strength is no longer equal to his great responsibility, and cheerfully accepts the order of Providence at the time when there is no friction or dissatisfaction on his part or on that of his people which should lead him to lay aside his task. His letter begins with the keen regret with which he finds himself unable to conduct his usual services, and continues:

"It is, as you know, more than fifty-four years since I entered on the public ministry of the Gospel, in October, 1845. For fifty-three of these years, since November 19, 1846, it has been my singular happiness to be the sole pastor of this distinguished church, without associate or assistant, except as honored brothers in the ministry have successively supervised our fruitful mission work in the chapel, and have otherwise rendered occasional important service. Continuing health on my part, with your continuing kindness, and with the constant favor of God toward us, has made this long active pastorate possible.

"In the last two years, however—since the great sorrow, of which you know, broke suddenly into my life—I have been not infrequently aware that the self-renewing force, mental and physical, in which I had before rejoiced, had been seriously diminished, so that duties, at home and abroad, always till then delightful, were becoming laborious, while especially the initiative and stimulating impulse of the pastor in church activities, constituting perhaps his most important function, was plainly beginning to surpass my strength. . . .

"It has thus become apparent to me, under these admonitions, that, on this anniversary, before any further warning of weakness, I ought to resign into your hands the pastoral office which your fathers and grandfathers so long ago committed to me, and in the fulfillment of whose duties has been hitherto the gladness of my life. I do, therefore, hereby so resign it; and ask you promptly and cheerfully to accept the resignation and to unite with me in whatever measures may be needed to ratify and complete it.

"Beyond this release from duties which are evidently ere long to be impossible for me, I desire, my dear friends, to leave everything concerning our future relations entirely in your hands. If it should be your united desire that I remain connected with the church as its *pastor emeritus*, ready to perform any desired occasional services, while wholly

freed from general responsibility, I shall cordially accept that arrangement. If, on the other hand, it shall seem to you wiser, as easily it may, that my relation to the church be henceforth only that of a private member, leaving to him who shall come after me a position wholly unembarrassed by any remaining official character in myself, I shall fully accept your thought concerning it and sympathetically approve your action. My only desire is that the Master's work shall continue to be done here as we together have striven to do it amid the changing environments of the past; that under a leader of earnest faith and unknown vigor, in whom your hearts shall safely trust, and on whom God's blessing shall abide, the church which we have together loved and served may face with new consecration the many duties and front without fear the many problems to be encountered in years to come. It is not for me longer to lead in its collective movement, to put needed energy into its ever-enlarging work, to guide it through or over the swells of influence, adverse or helpful to the Gospel, which are to surround it, or to try to make it an ever-fresh power for beauty and welfare in the city. . . .

"If to-day were offered to me choice of a pathway in life the most alluring and rewarding, I should choose none other than that which has been given me—the pathway of a Christian pastor, joyfully trying to bring to men the grace and glory of the Lord's Gospel. If the choice of any place for Christian labor were again set before me, I could choose no other than this city, so long the object of my joyful affection and pride; than this church, in which my heart's life has so tenderly and deeply been garnered up.

"May God still have us in his holy keeping till the end of life on earth has come, and then open to us in his unspeakable grace the gates of the immortal temple, and unto him be all the praise."

It is too soon—and may the time be far distant—before it will be necessary to write the biography of this distinguished preacher of the Gospel. It may be well, however, for younger ministers to note some characteristics of the man who has laid aside his armor with such dignity and grace and sweetness. In giving an estimate of Dr. Storrs it is well to remember that his whole life has been spent in preaching to a congregation well known for its culture and liberality. He has had his difficulties, of course—all preachers must have them—yet he has had but little contact with the rougher side of life. He has never been a frontier preacher, among people gathered from various nationalities, nor has he ministered in struggling churches. Perhaps critics will say that he has been a preacher to the classes rather than the masses—it being a well-known fact that the contributions of his noble congregation to the welfare of humanity during fifty years have been one million five hundred thousand dollars. His environments have undoubtedly molded the character of his preaching, and have given him opportunities for the culture of a literary style quite unusual.

Perhaps the first characteristic, therefore, by which Dr. Storrs has been known is that of finished address. He has not employed large words, nor has he been guilty of pedantry in pulpit utterance. But he has manifested a classic diction and a clearness of thought and expression which belonged to the ancient Greek culture. His mind by nature and training is refined, and in his preaching he has expressed the rich truths of the Gospel in rare language. It has been thought that his style has been too finished for the mass of people, and yet all who have heard him, whether learned or ignorant, have been impressed that he is a model preacher of the Gospel. In style he stands among our American preachers as Canon Liddon among English preachers, both of them being scholars and cultured in thought and diction, with the one marked difference between them, that Canon Liddon uniformly read his sermons, while Dr. Storrs has preached without notes.

Further, it is worthy of note that Dr. Storrs in the midst of his pastoral labors has produced literary works which have been highly esteemed. The following among his writings have been mentioned by the press: *Graham Lectures on the Wisdom, Power, and Goodness of God, as Manifested in the Constitution of the Human Soul*; *The Condition of Success in Preaching without Notes*; *The American Spirit and the Genesis of It*; *The Declaration of Independence and the Effect of It*; *John Wycliff and the First English Bible*; *Recognition of the Supernatural in Letters and Life*; *Manliness in the Scholar*; and *The Divine Origin of Christianity Indicated by Its Historical Effects*. It is to be observed that these and other writings have not been the result of an ambition for literary success on the part of Dr. Storrs, but have been followed in the orderly course of his studies of the sacred Scriptures and cognate topics. Throughout his long life he has been first and chiefly a preacher. His literary work has always been subordinated to his main purpose to preach the Gospel.

He has also been profoundly interested in missionary work, and as the President of the American Board of Commissioners for Foreign Missions he guided its affairs with remarkable success in the midst of great difficulties. As a citizen of Brooklyn he has ever been held in high esteem. He has shown a great wisdom in his relation to public affairs. While never partisan in political affairs, on questions of public interest he has been heard with great satisfaction. His citizenship has been broad and courageous, as he has identified himself with what he has regarded as the best interests of the people.

It is not the purpose of this paper to analyze the character or services of Dr. Storrs. It is too early to do that. He is not yet laid aside from work, but is only putting off the armor of the public responsibilities which he has borne so long, and is thus enabling himself in a quieter but not less useful way to go on working for his Master. We simply call attention to his resignation as an important incident in modern Church history. It is no insignificant matter, in these restless times,

when a man lays aside his pastoral work after a service of fifty-three years with the same congregation. Perhaps we shall not soon see its like again. Whether the old times of long pastorates will return to those Churches which have a settled ministry we know not. Certain it is that the retirement of Dr. Storrs offers an opportunity for earnest reflection, and that his career will prove a valuable study for the younger ministry of the day.

THE POTTER AND THE CLAY—INTERPRETATION AS AFFECTED BY
ALLUSIONS—ROM. IX, 21-23.

THE New Testament abounds in allusions to Old Testament history, and many passages can only be interpreted in the light of their historic reference. The writers assume on the part of their readers a thorough acquaintance with the history to which these allusions refer. Nor can a careful student of the New Testament fail to notice this familiarity with the Old Testament Scriptures which the writers possess, and assume on the part of their readers.

This is particularly the case with Paul. The Epistle to the Romans abounds in quotations and allusions which are intended to enforce his elaborate arguments. So, an allusion which has led to much effort at interpretation is that of the potter and the clay, in Rom. ix, 21-23. Two things are necessary in order properly to interpret those allusions whose import does not lie on the surface: first, an understanding of the line of thought of which the allusion forms a part; and, second, a thorough knowledge of its original setting and application. The passage in the apostle's thought is no doubt Jer. xviii, 1-10. This extract contains first an expression of divine power: "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Like other portions of this chapter, the reference is to the nation and not to individuals: "At what instant I shall speak concerning a nation" (verse 7). It is further stated that this proclamation of Jeremiah was intended as a warning, and not as a final exclusion from salvation because of a divine act. "Arise, and go down to the potter's house, and there I will cause thee to hear my words" (verse 2). It is also shown in Jeremiah that the clay in the illustration was not impassive material, without thought or volition, but a nation who had voluntarily sinned and must voluntarily repent and turn to God.

At this point the setting of the passage in Jeremiah becomes apparent. If the verses in Romans were considered by themselves, it would seem as if the persons referred to were mere subjects of divine power, and that their condition was entirely apart from their own volition. But, if we turn to Jeremiah, we find an explanation which relieves us of any idea that God regarded his people as passive clay whose destiny he controlled without reference to their own character and conduct. "At what instant I shall speak concerning a nation, and concerning a king-

dom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (verses 7-10). On this point Whedon says: "Thus the clay was the house of Israel; according as were their temper and conduct would they be molded into a vessel of honor or dishonor. So that the very clay is a living free agent, the Potter is a wise, impartial, divine Reason, and the being made a vessel of honor or dishonor is conditioned upon the voluntary temper and doing of the agent."

Further, Rom. ix, 22-24, enforces the same need: "[God] endured with much long-suffering the vessels of wrath fitted to destruction." By whom they were fitted for destruction has been much in dispute. The verb translated "fitted" may in the Greek be either in the middle or the passive voice. If the former, it would mean, "Who fitted themselves for destruction;" if the latter, they were fitted by some power external to themselves. The former is the view of Chrysostom and others. Meyer affirms that God "fitted them for destruction." The passage says, however, that they were vessels of wrath, and as such were fitted for destruction. Their being vessels of wrath—sinful in the sight of God—was antecedent to the destruction which was to come upon them for their sins. Gifford in his Commentary affirms that the description, "'vessels of wrath fitted to destruction,' was eminently applicable to the Jewish nation in St. Paul's day." He says, "Both factors, God's probationary judgments and man's perverse will, conduced to the result, and it is the result only that is herein expressed by the participle." Sanday's paraphrase of verse 22 is: "But what becomes of your talk of injustice, when you consider how he has acted? Although a righteous God would desire to exhibit the divine power and wrath in a world of sin, even though he were dealing with those who were fit objects of his wrath and had become fitted for destruction, yet he bore with them, full of long-suffering for them."

The purpose of the passage is to emphasize "God's freedom of action," and brings into view the sublime plan of God for salvation in providing a way of faith by which Jew and Gentile might alike become the participants of God's favor. When it is carefully viewed, this passage is another link in the chain by which Paul establishes the divine right to save men by faith, instead of by legalism or national privilege. It is but another illustration of the fact that a careful study of the Old Testament in the light of the New is very important, as also that of the New in the light of the Old. Allusions of this kind should be received as understood by the writer and reader alike, and a careful comparison of the related passage will be helpful in correct exegesis.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

RECENT CONTRIBUTIONS TO ARCHÆOLOGY.

THOUGH the past year has not been fertile in new discoveries in the field of biblical archæology, yet during no period of our century has there been manifested a greater interest in this branch of study; and though no monuments or inscriptions have been unearthed which throw new light upon the sacred pages, yet the many objects discovered, together with the old materials, have been studied during the past twelve months with unusual zeal and by a greater number of students than ever before. Not only have individual scholars and learned societies in Europe and America been devoting much of their time to archaeological research, but several well-equipped groups of specialists have been diligently engaged in excavating promising fields in several Bible lands. Scarcely a week passes without discovering valuable treasures which, though not revealing many new facts, yet afford additional light which tends to strengthen and confirm former deductions. A number of Assyriologists and Egyptologists have been busily at work in London, Paris, Berlin, Constantinople, Gizeh, and elsewhere in deciphering and classifying the various finds from different fields, and in placing these monuments in such shape as to make them more accessible to the ever-increasing number of oriental scholars in Europe and America.

No one has done more to popularize the study of archæology than Professor Hilprecht, of Philadelphia, who for this reason is better known to the general public as an archæologist than any other scholar of his rank. His monthly contributions to the *Sunday-School Times* are always fresh, instructive, and reliable. His experiences at Nippur, where he is now and will be for some months, and where in times past he was associated with other scholars in carrying on excavations among the ruins of the very ancient temple of Bel, have been of great value to him. So also his extensive acquaintance with the great museums and the noted archæologists of the world has contributed much to his success. Moreover, he enjoys the confidence of the sultan of Turkey to such a degree as to afford him access to the most valuable treasures of the Imperial Museum at Constantinople. Our readers need not be told that almost all the important discoveries of the recent past which are of interest to biblical students have been on Turkish soil. The same may be said of most excavations now in progress. Moreover, all the antiquities discovered within the sultan's dominions are legally the property of the Turkish government. The law governing this matter, as may be seen by this extract from the imperial statutes, is very explicit and rigid: "The remains left by the ancient populations of the States forming at present the dominions of the Ottoman empire—that is to say, the gold, silver, and other

ancient coins, and the inscriptions containing reference to history, and statues and sepultures and ornamental objects in clay, stone, and other materials, utensils, arms, tools, statuettes, ring-stones, temples, palaces, circuses, theaters, fortifications, bridges, aqueducts, bodies and objects in tombs, burying mounds, mausoleums, and columns—are regarded as antiquities." After this express and lengthy definition of antiquities we find another comprehensive statement, namely, that "all the antiquities discovered in the Ottoman territory, be it on the surface, underground, or exhumed, picked up in the sea, the lakes, the rivers, the streams, or the valleys are the property of the government." We further read that foreigners authorized to carry on excavations in any part of the Ottoman empire have only the right to take drawings or molds of the object discovered, and that under no condition may anything be imported unless the Museum already possesses a duplicate of the same. In view of these laws, the opportunities of Professor Hilprecht and the advantages offered the University of Pennsylvania for securing duplicates can scarcely be overestimated.

Another American who has enjoyed great facilities for oriental study and has made excellent use of his opportunities is Professor Craig. He has spent a good portion of the past few years in studying the rich collections at the British Museum. His translations of the cuneiform inscriptions are models of scholarship and accuracy. A small volume edited by him, just out of the press, is entitled *Astrological-Astronomical Texts, Copied from Original Tablets in the British Museum.* This work is of interest only to the very few who possess a reading knowledge of the original. Professor Sayce, very justly, it seems to us, criticises Professor Craig and others engaged in similar work for not furnishing an English version of the texts copied by them. Indeed, the Oxford Assyriologist maintains that every attempt at translation on the part of a competent scholar, however tentative or imperfect it may be, is a furtherance to the study of Assyriology and an assistance to those who come after us. Professor Sayce, however, may be, at least partially, to blame for what he chooses to style "the pernicious habit" of the younger Assyriologists who do not accompany their texts with translations, for he himself has too often rushed into print with very defective work. Time and again has he manifested undue haste in deciphering inscriptions and translating them, only to be ridiculed by slower but more careful scholars. Those familiar with archaeological criticism know full well how unmercifully Professor Craig has criticised his English critic in the matter of faulty translations. We are therefore not surprised at a little manifestation of human nature on the part of Sayce, who gently insinuates that Professor Craig's failure to give a translation of the texts just published is "due either to excess of modesty or deficiency of knowledge." Professor Craig is also engaged in editing for a large publishing house in this country a "Series of Handbooks in Semitics." One volume has already appeared; the others, eleven or more, are to follow at short

intervals. This first book of the series is by Professor Sayce, and treats of the everyday life and domestic customs of the ancient Babylonians. As the professor has already written so much on these topics, no one must be disappointed if he finds but little that is really new in these pages. The writers of the remaining volumes include the names of Glazer, Hilprecht, Hommel, McCurdy, and others less known.

But among the most important contributions to the study of biblical antiquities, during the past few months, are the large number of articles written by some of the foremost archaeologists for the two new Bible dictionaries now passing through the press. Those alone on Assyria, Babylonia, and Egypt published in one of these dictionaries with little amplification might be made into a good-sized volume. In these are discussed, in the light of the most recent discoveries, questions pertaining to the religion, history, chronology, language, literature, and the international relations of the peoples and countries to which reference is made in the Bible. These volumes when completed will be of incalculable value to every student of history and archaeology. The less pretentious volume published by Professor Davis, with the cooperation of several colleagues at Princeton, must not be passed unnoticed. The articles in this smaller *Dictionary of the Bible* are naturally shorter, but in all other regards they are the equals of those in the larger works above mentioned. Indeed, every page displays a wonderful knowledge of the records and monuments left by the nations in and around Palestine. The whole book is not only erudite and trustworthy, but is also permeated with a spirit of fairness, and is entirely evangelical—just such a book as we would like to see in the hands of the young people of our churches. This little dictionary is also a clear demonstration that not a few of the most eminent biblical scholars in the United States are still true to the faith of the fathers, and have not been carried away by the vagaries of Wellhausen and his school.

Another book, written in much the same spirit and by a very competent scholar, is *The Monuments and the Old Testament*, by Professor Price. The object of this timely volume is to furnish an answer to the question, "Where shall I find in concise form the best reliable information furnished by the monuments illustrative of the Old Testament?" The thoroughness of discussion, the perspicuity of style, the absence of wild speculation, and the religious spirit of the book cannot be too highly recommended. It is a capital manual of archaeology, and should find a place in every study.

Here we may call attention to a volume, edited by D. G. Hogarth, entitled *Authority and Archaeology*. As the title-page indicates, this book is composite, the several parts being the work of specialists. Mr. Hogarth has the chapter on "Prehistoric Greece," and Professor Gardner the one on "Historic Greece." Mr. Haverfield writes concerning the Roman world, while F. Llewellyn Griffith treats of Assyria and Egypt, and Mr. Headlam discusses archaeology in its relation to the

early Christian Church. Judging from the number of pages devoted to the several topics, the most important by far—that referring to the Old Testament and archaeology—is intrusted to Professor Driver, who, though not a professed archaeologist and not as well versed in Assyriology and Egyptology as many others, has nevertheless, owing to his intimate knowledge of Old Testament criticism, shown great familiarity with the subjects considered. His presentation of the case is very full, and, from his standpoint, very fair. Knowing his strong leaning to the methods and teachings of the new school of biblical criticism, we have no right to expect him to be as enthusiastic as the more conservative wing regarding the value of archaeological testimony. Indeed, we go farther, for we think that Professor Driver underestimates the services of archaeology, and is thus too often inclined to reduce its testimony to a minimum.

A work entirely different in character is the recent volume from the pen of the Rev. C. J. Ball, very appropriately called, *Light from the East*. This is probably the best introduction to biblical archaeology yet published in our language. The author is well known as a scholar of eminent qualifications for such a work. Having devoted many years to the study of archaeology in its various branches, and being a Semitic scholar of no mean repute, he is prepared to give almost everything in the book at first hand. He does not write as an apologist, nor does he directly aim "to confirm the Scriptures." Indeed, he frankly avows that the Bible is in no need of either apology or confirmation. And yet no student of the Holy Bible can read very far in the book without realizing that the monuments discovered during the present century throw a world of light upon a large portion of the Hebrew Scriptures, and that many an argument of the destructive critics has been scattered to the four winds by recent research in Bible lands. As Mr. Ball observes, the documents, gathered together by him and illustrated in this book, "afford ample proof of the general trustworthiness of Israelitish history, so far as it is the work of writers who lived in or near to the times which they describe. And even when that is not the case Hebrew tradition gains a relative justification, sufficient to satisfy all reasonable minds, by the demonstration that it is not due to the idle imaginings of ignorant and prejudiced priests and storytellers; a demonstration which is effected by tracing it to its origin in more ancient Semitic legend, or by comparing it with the parallel accounts of the older and more or less kindred races."

These parallels between the religious ideas of the ancient Semites in Babylonia and Assyria, to say nothing of Phoenicia and its colonies—as illustrated upon the monuments and in the documents here reproduced—and those of the Hebrews as presented in the Old Testament, are many and striking. It is astonishing how numerous the coincidences are, even in language, to say nothing of the thought, between some of the oldest Semitic documents and the Hebrew Scriptures.

MISSIONARY REVIEW.**AT THE CLOSE OF THE NINETEENTH CENTURY.**

THE growth of the Christian community in the world has been so frequently set forth in what may be considered approximate estimates that it scarcely seems worth while to refer to them, and yet one has to remember that these statements often make but slight impression and that it becomes necessary to repeat the utterance till the truth makes its permanent impression. We are accustomed to think of the marvelous extension of the Christian community during the first three centuries of our era as one of the strongest collateral evidences of the divinity of our religion. And yet the aggregate Christian population was probably more than 5,000,000 at the opening of the fourth century. But the number doubled before the fourth century closed; in the next six centuries it became fivefold what it was at the end of the fourth, or 50,000,000. At the end of the fifteenth century it had doubled again, and at the end of the eighteenth century there were in the world 200,000,000 nominal Christians. By 1888 the number had more than doubled again, and in the past two decades it has advanced twenty-five per cent, till at the turning of the century it is a moderate estimate to write down that the Christian population of the globe is 500,000,000.

It is not so much the fact that this number constitutes one third of the aggregate population of the world which attracts attention as it is that the increase in the nineteenth century has been so rapid. Within the century the world's population by the quite exact census-taking of Christian governments has been proven to be five hundred and more millions in advance of what it was a century since. And within this same period the Christians, who number one third of the population of the world, have come into the government of two thirds of that population. This is exclusive of the so-called "partition of Africa." The great bulk of the world's area, sea and land, has changed hands within the past century, and the change has been from non-Christian to Christian rulership. We do not assume to be stating news. Nor do we affect the role of informant when we mention the subdivision between the two or three sections of Christendom—the Roman Catholic, the Greek Catholic, and the Protestant—and write down, though it be for the hundredth time, that the shift of political balance has been in favor of Protestantism. When there were 100,000,000 of the world's population governed by Roman Catholic potentates at the end of the fifteenth century Protestantism, as it has since been named, was not born, and, historically speaking, was not a quantity. One hundred years and more ago Protestantism ruled 157,000,000, and Romanism 154,000,000. At the close of the nineteenth century Protestantism, as represented by its political integers, governs

520,000,000 people as against the Roman Catholic rule of over 243,000,000. This is not written as a ground for Christian elation, much less for Protestant rejoicing. It is rather to call attention to the responsibilities under which Protestants enter the new century.

PROFESSOR MAX MÜLLER'S ADVICE TO THE BRAHMO-SOMAJES.

THE professor has been talking in a sensible way to the Brahmo-Somajes of India through P. C. Mozoomdar. It is not to be expected that all Christians will agree in the exposition he gives of the Christian Church and the Christian missionary, nor in his advice to the Somajes to organize themselves as another branch of Christendom. What will interest many Christians is the assumption of Professor Müller that outside of the missions in India one great result of the presence of Christianity is the domination of the Gospel over the mind and heart of a vast number of the highly educated people of India and of the more intelligent classes in general. He assumes that they constitute a Christian community, accepting the gospels, according to the light they have, as their highest guide, and Jesus Christ as the highest revelation of the deity. Extremes should meet. Bishop Thoburn and others reach down to the low-caste fifty millions of India, take them into the Christian fold on the slenderest acquaintance with Christian dogma, because they abandon idolatry and accept Christ, and put them under conditions where they acquire greater knowledge as to what the Gospel is and what it demands of them. Max Müller would have the Brahmo-Somajes, at the other extreme, organize themselves as a Christian communion, "not as though" they "had already attained," but as having no other religion but that of the gospels. In referring to the objection that these semi-Christian, educated Hindus do not know how to decide between the conflicting claims of the several religious sects of Christendom, Professor Müller says, through Mr. Mozoomdar, to them:

"I fully agree with you, and every true Christian must feel it as a disgrace that the messengers sent to you to explain the truth of the Christian religion should contradict, nay, should anathematize each other before your very eyes. To my mind the points on which these missionaries differ are as nothing compared to the points on which they agree. But we cannot expect you to see that, and I can well understand why you hesitate to join a house that is divided against itself. But what I say to ourselves and to our missionaries and the societies that send them out, 'Agree among yourselves before you expect others to agree with you,' I say to you also: 'Settle your differences among yourselves. Your differences are really far less important than those that separate us. Think what you have already achieved. You have surrendered polytheism, idolatry, and your belief in the divine inspiration of the Veda. What are your remaining differences compared with what you have already given up?' Besides, if you are once united among

yourselves you need no longer trouble about this or that missionary, whether he come from London, Rome, Geneva, or Moscow. They all profess to bring you the Gospel of Christ. Take, then, the New Testament and read it for yourselves and judge for yourselves whether the words of Christ, as contained in it, satisfy you or not. I know that you yourself, as well as Ram Mohun Roy and Keshub Chunder Sen, have done that. I know one countryman of yours who wrote a searching criticism on the Old and New Testaments, and then joined the Christian Church as established in England because there was something in the teaching and life of Christ which he could not withstand. I know this is not an argument, yet it is something to reflect on."

THE GENERAL MISSIONARY COMMITTEE.

THE General Missionary Committee is, on the whole, the most important body in Methodism subject to the General Conference. It is interesting to note the modifications in its methods of doing business that have developed within the past quarter of a century. Originally it met as a "committee," the members sitting around a council board as a body of bank directors might, the public not being in attendance, though not excluded. Oratory was not then common, other than that incident to close and calm argument. Yet, occasionally, there would be a great appeal to the members, like the noted plea of Bishop Janes for Africa, or the address of Bishop Simpson on some question of administration, or the argument of Bishop Gilbert Haven for the establishment of a mission in Italy. There was in those days no audience, and no "talking to the galleries" for effect, nor did the press give out these proceedings to the public. Since the reporting of these meetings in the Church papers and in the daily secular press, and since the larger audiences assemble, this has been modified. The result, on the whole, has been advantageous. There has been a far greater circulation of information, though there has been some disadvantage in the publication of policies, successes, failures, and defects—this publication, it is said, having sometimes been taken advantage of by the opponents of mission work on the foreign field among Moslems and Roman and Greek Catholics. It is, however, distinctly a Protestant way, as contrasted with the esoteric methods of Roman Catholics, Greek Catholics, and Mohammedans, and, in the long run, finds in the public intelligent approval. There are a few things, however, which might be eliminated, such as the discussion of the personal character of missionaries for whom appropriations are asked.

The Constitution of the Missionary Society originally appointed New York city as the place for holding the yearly sessions of the Committee. This rule was changed to admit of its convening in different places, that the influence of its sessions might be more widely disseminated. The change has had a varying result. When the Committee met in Kansas City the preachers there arranged for the entertainment of some two hundred

pastors who were in attendance on the meetings. In some other localities the meetings have made but meager impression, and nowhere has their influence been less felt than in New York city, where the sessions are well-nigh unnoticed in the midst of many matters competing for public attention.

Several important changes are now observable in the methods of doing business. There is no longer room for jealousy between the home and foreign departments of the work as to the amount of time given to their consideration. For many years the foreign fields were uniformly considered first, consumed most of the time, and with the lack of checks then existing were thought to get more than their share of the money. Since the great and exhaustive debate at Kansas City the custom has been to determine in advance a ratio of the bulk appropriations for the two departments and to alternate in precedence of consideration. Much time was consumed for some years in contention over the cash account of the treasurer, which then included "annuities." Such dissimilar views were held about this item that it was taken out of the treasurer's annual statement to the Committee and was printed separately. Another great change brought about by direction of the General Conference is that the total appropriation must not exceed the aggregate receipts of the preceding year. This has eliminated the great debates on the amount to be appropriated. But, in the severely mechanical work to which the Committee has as a consequence seemed limited, they have found the way to make some large specific appropriations "contingent on the money being contributed for this purpose." Expansion has thus been possible; the treasurer has received such contributions "in trust," and they have been sacredly held for the uses named. The fluctuation of the income from bequests has ever been embarrassing to missionary societies. The American Board, for instance, with an increase in its other donations, had this year such a falling off in legacies that it reported a debt larger than it had at the beginning of the year. This variable quantity from bequests has endangered the regularity of the receipts. But the taking of an average in the receipts from estates for five or ten years preceding has been found to give a reliable quantity to be appropriated.

There is possibly room for still further improvement. When as a preface to the consideration of each class of work some general presentation of the whole work of that class is had, the Committee is put in a better state to judge of the items as they come up in order. This order has been partially observed in regard to the work in each foreign country. In 1898 the addresses of Bishop Foss, Bishop Joyce, Dr. Goucher, and others are memorable. In November, 1899, the address of Bishop Warren on South America, that of Bishop McCabe on Mexico, and that of Dr. Carroll on Porto Rico will long be remembered by the members of the Committee and the audience which listened. It might be better for the Committee not to hear all of these addresses in advance, but to announce the time of their delivery to the public.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Johannes Müller. The patience with which the German world of scholars hears whatever anyone has to say finds a good illustration in the attention given to the theories of Müller concerning the origin of the personal Christianity of the Pauline congregations. Müller endeavors to strike out a new path of research, avoiding such externalities as religious doctrines, institutions, and ceremonies, and confining himself to the essence of primitive Christianity, that is, to the processes by which the soul becomes Christian. He claims that until this task is accomplished the real origin of Christianity cannot be understood. In the attempt to describe this inner process he makes the Gospel the exciting cause. The missionary proclamation of the Gospel preceded, as he thinks, the later instruction in doctrine. Yet the Gospel, as Paul conceived and proclaimed it for missionary purposes, was not, he holds, the content of the divine message, but the proclamation of facts, and especially the divine purpose to save man and the divine demand of obedience on the part of man. Just here he becomes so murky in his thought that it is impossible to see what he is aiming at. For he includes in the list of facts what everyone else calls the doctrines of God as the living God, in contradistinction from the idols; the universal sinfulness of men, as well as individual guilt; Jesus as the Christ and as the Son; the central event of his death and resurrection in our behalf; the divine rulership of Jesus; the requirement of the obedience of faith, and of repentance; the offer of reconciliation, pardon, and salvation; and the return of Jesus to judgment. It is true, Müller thinks that Paul's manner of preaching was to avoid the intellectual aspect of these "facts," but still they are in several instances incapable of being distinguished from doctrines, and even those "facts" which can be so distinguished could not have produced their designed effect had they not been presented first of all to the intellect. He thinks the result of the preaching was that the hearers were filled with an instinctive certainty full of joy, enthusiasm, and even of passionateness. The individual hearer submitted himself to the divine authority and grace, and yielded all his claims to earthly honors. The teaching came later. Paul does, indeed, profess to preach wisdom only to those that are perfect; but his sermons as reported show a far more intellectual character than Müller gives them.

C. F. Nösgen. It is a general relief from the monotony of Old Testament criticism among the Germans to find here and there one who, like Nösgen, believes in the Mosaic origin of the Pentateuch. Still, even he

admits the documentary hypothesis; only it was Moses, not a later writer, who united the documents into one. His great argument in favor of the Mosaic authorship is the alleged testimony of Jesus on the subject. To his mind theology and history are bound to heed this testimony. He affirms that whoever believes that the Spirit dwelt in Jesus without measure must admit the inner harmony of the books of Moses with those of the prophets, and must grant the truly prophetical character of the Pentateuchal law. Nösgen declares that the New Testament treats the general and particular facts of the Pentateuch as adapted to the furtherance of the knowledge of the way of salvation and to the strengthening of faith. He further asserts that the judgment which Jesus expressed as to the law, the history, and origin of the Pentateuch was in the highest sense the product of the immeasurable fullness of the Spirit possessed by Jesus, and hence assures us of the fundamental authority of the Pentateuch for the knowledge of the whole process of divine revelation. We think Nösgen right in saying that both theology and history must take note of the testimony of Jesus relative to the authorship of the Pentateuch, though, as far as history is concerned, no notice can be taken of the presence of the Spirit in Christ. History does not ask why a man knows, but whether he knows. The intelligence of Jesus was great on all matters pertaining to the divine life in man. The uprightness of his character would forbid his speaking on a theme with which he did not believe himself acquainted. As a consequence, if the language of Jesus relative to the Mosaic authorship and historical significance of the Pentateuch may be justly construed as an expression of his belief in the same, then all who believe in the absolute integrity of Jesus must attach great weight to what he says, and to all such it will probably be decisive. The mere historian ought not to complain of this, for professedly he seeks all sources of information. His only way out is to deny that Jesus meant to express himself on the point at issue, or else to deny that he had the knowledge requisite to an authoritative opinion. Passing by the latter alternative, which has an ugly look, it must be said that those who deny that Jesus meant to express himself thereby destroy the force of the appeal to Jesus. For, as soon as it is questioned with any show of reason whether Jesus meant to express his opinion, his alleged testimony is shaken, not by belittling him, but by the more courteous process of interpretation.

RECENT THEOLOGICAL LITERATURE.

Skizzen und Vorarbeiten (Sketches and Studies). By J. Wellhausen. Berlin, G. Reimer, 1890. Wellhausen manages to keep the theological world busy. In his *Israelitish and Jewish History*, published a few years ago, he raised a question concerning the term "Son of man" which has since been much discussed. All thoughtful students have

felt the difficulties connected with the term, and it has been thought that by going back to the Aramaic equivalent a solution might be found. The final outcome, however, has been that the investigators have cut the Gordian knot by declaring the tradition false which makes Jesus call himself "the Son of man." For a time Wellhausen could not bring himself to this conclusion, but in his Sketches and Studies here noticed he announces himself as a convert. The argument which drove him to this position is as follows: "Barnascha," the Aramaic equivalent for the Greek phrase translated "Son of man," means "the man." This expression is, however, so general that it could hardly have been bestowed as a designation of the Messiah. It is scarcely as significant as an unemphatic "I." Hence, if Jesus really employed this term to designate himself, he must have made it emphatic; that is, he must have meant to place the emphasis on the article "the," thus giving the term a peculiar significance. But as Jesus was neither a Greek philosopher nor a modern humanist it is scarcely possible that he employed so abstract and philosophical a term in speaking of himself. Hence the tradition which places this term in his mouth is unreliable. This argument Wellhausen undertakes to fortify by a special examination of the passages containing the term. It must be said that he has had a hard task to establish his view, if, indeed, we can speak of its being established, though we do not admit that it is. The matter is of importance only so far as certain principles of criticism are involved. How does Wellhausen proceed? Surely it is a great stretch of critical acumen to be able to say how an original thinker like Jesus would designate himself. We do not agree that the Aramaic equivalent determines the question. The Greek is not "the man," but "the Son of man." It may be impossible to decide just why Jesus saw fit to call himself thus; but our ignorance of his reasons cannot possibly warrant us in rejecting the tradition which is so well established. We recommend, though we fear in vain, a greater modesty among our critics.

Le Sacerdoce Lévitique dans la loi et dans l'histoire des Hébreux
(The Levitical Priesthood in the Law and History of the Hebrews). By A. van Hoonacker. Louvain, J. B. Istan, 1890. Here we have the somewhat unusual combination of a Dutch thinker writing a really valuable conservative work in the French language. His book is divided into five sections, and gives us a relatively full treatment of the subject indicated by the title. The first section deals with the priesthood in the priestly code; the second, with priests and Levites; the third, with the hereditary character of the priesthood among the Hebrews; the fourth, with the high priests; and the fifth, with the support provided for the tribe of Levi. Van Hoonacker holds that the statements in the Chronicles relative to the preexilian priesthood are not a reflection of the situation in postexilian times, and that the descriptions in Chronicles correspond well with the accounts we have in preexilian writings;

and he also claims that the preexilian writings were incomplete and needed the additions given us in the Chronicles. He comes to the conclusion that Chronicles has for its source early documents, which the author used directly or indirectly; that Chronicles gives us a true account of the preexilian priesthood, more correct, indeed, than we could derive from preexilian writings known to us; that Deuteronomy brings out only partially, and not without modifying them, the regulations concerning the priests; and that it was expected by the Deuteronomist that his work should be supplemented by the priestly code. Van Hoonacker really overlooks nothing which could contribute to his positions, and he certainly must be credited with a great deal of ingenuity. By a method of comparison which is peculiar to himself he proceeds from step to step until he leaves the impression that he is in fact master of the situation. It is impossible to fairly estimate his work in so short a space. But this much must be said, that he has prepared a thorny road for those critics who take the position so generally held nowadays, according to which the later writings, such as Chronicles, have very little historical worth, particularly when dealing with the early priesthood. The book is one of the strongest of its class.

Reich Gottes und Menschensohn im Buche Daniel (The Kingdom of God and the Son of Man in the Book of Daniel). By Julius Boehmer. Leipzig, A. Deichert, 1898. The purpose of this work is to discover, if possible, the fundamental idea of the book of Daniel, which, Boehmer thinks, was written by a scribe who had a revelation from God to man, about the time of Antiochus IV. In order to get at this fundamental idea he investigates the concepts "kingdom of God" and "Son of man" as they are found in the prophecy. In the first part of his work Boehmer shows that, however it might have appeared, the universal kingdom could not possibly be given to the heathen because of their enmity to the true God. In the latter part of his book he maintains that only through the Son of man, who had up to that time been kept in the heavenly background, was Israel predestined to become the world-ruler and to realize an eternal kingdom of God on earth. Thus he denies the contrast between the world empire and the kingdom of God on earth. God gives the rulership of the world to Nebuchadnezzar and to many others in succession, but permanently to no one until he establishes an indestructible, eternal kingdom through the Son of man. But, in order to bring in this eternal kingdom, it was necessary that Israel should come into possession of the rulership of the world. How this could be brought about is the subject of the discussion in the latter part of the book. Boehmer holds that the first part of Daniel, though plainly intimating the privileges of Israel, gives the special prominence to the heathen monarchies. In the first six chapters the fact of the kingdom of God is, however, made prominent. In the second part of Daniel the future of Israel and the complete salvation take the fore-

most place. It gives the time, place, and manner of the kingdom of God. The seventh chapter of Daniel is regarded by Boehmer as the center of the entire book. The thought of the chapter, according to him, is that the royal supremacy of God, which up to that time had been manifested, though imperfectly, in the form of a heathen world empire, would now be given to Israel. After a day of judgment, which was soon to follow, the glory of Israel would be revealed in a world supremacy of eternal duration. Chapters viii-xii he takes as describing the preparation for this supremacy within Israel, through a fearful struggle, which, however, Israel would survive. According to Boehmer, the Son of man is an individual. On the whole, this is one of the freshest treatises on Daniel written from the standpoint of modern criticism. It may be truly designated as a constructive and reverent study of Daniel.

RELIGIOUS AND EDUCATIONAL.

Progress of Protestantism in Italy. The work of the Methodist Episcopal Church in Italy is well known. It would be a mistake to suppose, however, that from America alone proceed the influences which tend to weaken Romanism in its native land. Since 1826 there has been an evangelical Church in Florence, composed mostly of French and German Swiss, though with a mixture of Germans from Germany proper. The regular services have been conducted in the French language, but services have also been held in German. The French, being in the majority, have been able to check the growth of the Germanizing sentiment; but recently, by going a little too far, they have prompted the Germans to organize a congregation of their own and to call a pastor. The result will be two centers of Protestant influence in Florence where formerly there was one. The great difficulty under which the Germans labor in their evangelical work in Italy is lack of funds. Nevertheless, at a conference of German-Italian pastors held in May last, favorable reports were given with reference to the work of their churches, schools, and other similar institutions. So successful is the work of Protestantism, as carried on by different nationalities, especially in Rome, Naples, and Florence, that his holiness, Leo XIII, has vented his wrath upon it. He asserts that the result of the work in Rome has been to lower the whole tone of public morals, especially with reference to charity. It is incredible that this is earnestly meant. Rather is it an appeal to the prejudice of the masses. He also asserts that Protestant places of worship, boys' and girls' schools, and other educational institutions are constantly becoming more offensive to the faith of the Italians and to the consciences of the majority. One is reminded by such language of the words, "Why do the heathen rage, and the people imagine a vain thing?"

Internal Troubles of French Roman Catholicism. A tempest has been raging for some time among the French clericals concerning a book by Mother Marie, of the Sacred Heart of Jesus, in which she declares that the training of the teachers in conventional schools for girls has been wholly inadequate, and demands a thorough reform. She proposes as a remedy a seminary for such teachers in which the education afforded shall correspond to the demands of modern life. She proceeded also to act on her own suggestion, and with the consent of her archbishop, Seuer, of Avignon, went to Paris, where she succeeded in interesting a large number of prominent and influential people, clerical and lay, in her project. But the usual cry, raised as soon as anyone points out a defect in the affairs of the Church, was soon heard, namely, that the assertions of the book would furnish a powerful weapon for the enemies of the Church; and so a large number were found to deny the need of the proposed seminary and to oppose the whole project. Nevertheless, the pope at first appeared favorable to the course of Mother Marie, and it seemed as though the needed reform would be carried through. However, at length the whole matter was disapproved, on the plea that there was no ground for the proposed reform, although, doubtless by way of compromise, it was admitted that some of the convents might need improvement in the direction suggested. But the pope graciously received Mother Marie and granted her the right to apply herself to the work of education outside her order, though continuing to wear its garb. Wise as a serpent is this, if not harmless as a dove.

The Care of German Emigrants by Germans. This is a form of mission work with which all advocates of home missions can sympathize, but which, nevertheless, we in the United States can scarcely understand. We do something for the care of foreigners who come to our shores, but we do almost nothing for Americans who emigrate to other countries. On the other hand, German Protestants spend hundreds of marks annually for those of their brethren in the faith who forsake the Fatherland to take up their residence abroad. They have a regular organization whose duty it is to look after this work, and, as a means of diffusing information and arousing interest, issue a monthly magazine devoted to the interests of the Diaspora. Still, they feel they are doing nothing worthy of the real demands, and the friends of the cause are raising a bitter cry because in many foreign cities the few Germans resident there are unable to maintain religious services. When these Germans find themselves in Roman Catholic countries they are excusable for striving to preserve their peculiar faith; but a German society to encourage German Protestants coming to America to identify themselves with the religious organizations here existing would be more useful than a society whose duty it is to help them organize for themselves.

SUMMARY OF THE REVIEWS AND MAGAZINES.

THE *Edinburgh Review* (New York) for October, 1890, has interesting articles on "Bismarck," "Anglo-Indian Novelists" (Meadows Taylor, William Arnold, John Lang, Marion Crawford, John Roy, Mrs. Steel, James Blythe Patton, and H. S. Cunningham), and "Some Tendencies of Prose Style." Of Bismarck it is said that in strength of character he approached the aspiration expressed by Tennyson in "Maud":

Ah, God, for a man with heart, head, hand,
Like some of the simple great ones gone
Forever and ever by!
One still, strong man in a blatant land,
Whatever they call him, what care I,
Aristocrat, democrat, autocrat—one
Who can rule—

and the essayist wishes he could apply to the Iron Chancellor the rest of the quotation

—and dare not lie.

The essay on "Prose Style" is the finest in the number. It says that no one since the world was created ever wrote better prose than Swift. Comparing Milton's magnificent but mistaken prose, it says that his style, laden with wealth of illustration, sonorosity of diction, and splendor of imagery, is like an army encumbered with baggage, too unwieldy to strike. The difference of his method from Swift's is like that between an oriental host passing in opulent but disorderly parade and the lean gray lines of a modern corps, stripped of every encumbrance, supple and springy in movement, yet rigid as steel. The classics, Swift and Addison, Fielding and Goldsmith, were classics without knowing it; they wrote without affectation, with their eyes on the object. Brunetière declares their excellence was largely accidental; they were born at the happy moment when the language in its growth had just attained perfection. Walter Scott was the greatest of all romantics. Hazlitt has received his due from Louis Stevenson only, who confessed his indebtedness to him. Hazlitt said of Coleridge, "He is the only person I ever knew who answered to the idea of a man of genius. He was the first poet I ever knew. His genius at that time (1798) had angelic wings and fed on manna. His thoughts did not seem to come with labor and effort, but as if borne on the gusts of genius, and as if the wings of his imagination lifted him off his feet. His voice rolled on the ear like the pealing organ." Landor's austere style was dignified, but with the dignity of death, not life. De Quincey's profuse style smells of the lamp. His studied rhapsodies are not poetry, and have not the rhythm of song;

nor are they true prose, for they never could have been spoken by mortal lips to mortal ears. Good taste revolts against such bedizements of style as are seen in De Quincey and Disraeli. Macaulay must be always instructing, and his voice has the strident insistence of a teacher's harangue; he talks like a book. Thackeray and Newman have afforded the best example of what English style ought to be in its perfect adaptation to all the needs of life that have to be chronicled or commented on. Newman's writing derives straight from the fountainhead of English; Thackeray's style handles the lightest or the gravest subject with equal ease and equal fitness without a trace of effort. In Carlyle's writings "the naked truth, which he was forever threatening to let loose upon the universe, comes before us so heaped upon with the rags and tatters of a windy eloquence that we can scarcely tell which end of her is uppermost." Ruskin at his best is peerless and incomparable. As an artist in style, Kinglake approaches perfection. In the historical manner, Froude's mastery is unchallenged; his story of the Spanish Armada, so succinct, yet so full and moving, is a most entralling narrative. Louis Stevenson was a self-conscious and deliberate hard student of the craft of words, of purely technical literary qualities. It is set down against him that he did something to confuse the frontiers of prose and poetry. Many critics are now hailing Mrs. Meynell as the best essayist since R. L. Stevenson. Walter Pater weaves long-drawn-out sentences modulated with a very delicate and subtle balance, but a sickly air pervades his pages, and his dainty periods move gingerly along; it is admirable in perfection of finish, yet unhealthily fastidious. The essayist sums up by saying that the more one reads of the best prose written nowadays—since Froude's death—the more one regrets the loss of the eighteenth-century manner—luminous, not coruscant, aiming at suavity and sanity above all things—which by its manly directness charmed the reader into the belief that he, too, might have written the same things in just the same way, instead of filling him with wonder (as Mr. Meredith does) how on earth any human being could have cemented words and ideas together into such a jeweled but bewildering mosaic.

THE *Journal of Theological Studies* (New York) is a new venture in the department of religious publication. Its October issue is the opening number of the quarterly, and in its American form is a reprint of the English periodical issued by Macmillan & Co. in London. Of its purpose it declares: "No English journal hitherto has devoted itself exclusively to the furtherance of theological learning. . . . We still desire a regular organ of communication between students whose lives are spent at the universities and elsewhere in the pursuit of scientific theology. The *Journal of Theological Studies* is intended to supply this want. It will welcome original papers on all subjects which fall within its province, as well as shorter discussions or brief notes upon matters

of detail. It will print ancient texts which have not appeared in type, or which for any cause may need to be printed afresh. A portion of its space will be given to summaries and notices of recent literature, and it will review at length a few of the more important works in cases where a fuller examination may serve to contribute to the knowledge of the subject. Such a periodical will appeal, in the first instance, to professed students and teachers of theology." The contributed articles in this initial number are: "Recent Research on the Origin of the Creed," by Canon Sanday; "St. Anselm's Argument for the Being of God," by the Master of Balliol; "A Practical Discourse on Some Principles of Hymn-Singing," by Robert Bridges; "The Acts of the Apostles, I. A Criticism of Lightfoot and Headlam," by Rev. J. A. Cross; "The Acts of the Apostles, II. A Plea for an Early Date," by Rev. R. B. Rackham; "Documents: The Sacramentary of Serapion of Thumis, Part I," by Rev. F. E. Brightman. The miscellaneous departments which follow are entitled "Notes," "Reviews," "Chronicle," and "Recent Periodicals relating to Theological Studies," and all are filled with important matter. Advanced students of theology in the United States, as in England, will be interested in this valuable periodical.

THE *Indian Evangelical Review* (Calcutta and London) for October, 1890, has several articles of interest, the foremost of which is a statement of "The Differentia of Christianity," by Dr. John Robson, of Aberdeen, Scotland, reprinted from the *Contemporary Review*. It begins by saying: "There is no doubt that if Christianity is the only religion suited for all the world a knowledge of the religions of the world will but make this all the more apparent. It will be seen that it alone is possessed of truths and principles which are needful to make a religion suited for all mankind. And those who claim this place for Christianity, and refuse to give it a place merely as one of many religions, must examine what gives it this preeminence—what differentiates it from other religions." The key-note of the article is in this sentence: "'That repentance or remission of sins should be preached in Christ's name among all the nations,' is the message which Christianity bears to the world."

IN the *New World* (Boston) for December are found: "The Dreyfus Affair," by Albert Rêville; "Nemesis, or the Divine Envy," by P. E. More; "The Legendary Story of Christ's Childhood," by M. A. Potter; "The Distinctive Mark of Christianity," by C. C. Everett; "Abraham, the Heir of Yahweh," by B. W. Bacon; "Inductive Homiletics," by C. H. Leonard; "Horace Bushnell and his Work for Theology," by C. F. Dole; "Is Nature Christian?" by Frederic Palmer; "The Educational Skeptics of the Commonwealth," by Foster Watson; and "Ashera in the Old Testament," by Karl Budde.

BOOK NOTICES.**RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.**

The Four Gospels from a Lawyer's Standpoint. By EDMUND H. BENNETT, LL.D. 12mo, pp. 58. New York and Boston: Houghton, Mifflin & Co. Price, cloth, \$1.

The substance of this little book was prepared by the late dean of the Law School of Boston University, largely as a matter of personal interest to himself. Finally he based a lecture on the material he had collected—a lecture which he delivered many times, especially in the latter years of his life. His subject is treated under four heads: "Peculiarities of Each Gospel," "Confirmations in the Gospels," "Variations in the Gospels," "Inconsistencies in the Gospels." The effort of this very eminent lawyer is to ascertain whether or not, independently of divine revelation, independently of devout Christian faith, independently of any appeal to our religious sentiments, the truth of the story told in the four gospels could be satisfactorily established by a mere reasoning process, and by applying the same principles and tests to the Gospel narratives that we observe in determining the truth or falsity of any other documents or any other historical accounts. He approaches his subject with a personal reminiscence: "A few years ago, while writing an historical address for one of our Massachusetts cities, I came across, in a newspaper file of the Revolutionary period, a letter, or what purported to be a letter, written from that place, giving an account of a meeting held there in 1774, and a copy of some patriotic resolutions passed thereat. The writer of that letter, if there ever was one, had long been dead; all the persons said to have taken part in that meeting were also gone; the printer and publisher who gave that account to the world had likewise vanished from the earth; there was no person living who could make oath or testify that such an occurrence ever took place. But yet I had no hesitation in adopting the account as genuine, and using it as an established event in the history of that town. The mere fact of the existence of such a document under such circumstances was *prima facie* proof of its genuineness and authenticity quite sufficient to justify the acceptance of it as true until the contrary be proved. What would have been my joy and confidence had I found four such letters, in four different papers, written by four different persons, giving an account of the same transaction? And although, in a close comparison of these four accounts, some variations should have been found as to the particulars of that event, would that overthrow all belief in the truthfulness of the accounts? Nay; would it not rather furnish stronger proof of their integrity? Had all four accounts been exactly alike, the suspicion would have been irresistible that one was copied from the other, or that

all were taken from one and the same original. But substantial uniformity with circumstantial variety is one of the surest tests of truth in all historical narratives. The several accounts of many important battles of the world, and of many other historical events, vary in many particulars, and yet no one thereby has any doubt of their occurrence. The four portraits of the Father of his Country, painted by four different artists, namely, Stuart, Peale, Sharpless, and Wright, though all taken about the same period of his life, vary so much in expression that you would scarcely know them to represent the same person, and yet the same George Washington undoubtedly sat for them all. The various editions of Gray's 'Elegy,' and of some of Shakespeare's plays, differ as much as do some chapters of Matthew and Luke in their respective accounts of the same transaction. Indeed, what four of us could go away from a meeting and give exactly the same account of what had transpired? What four witnesses under oath in a court of justice *ever* describe a transaction precisely alike? And yet their testimony is taken as reliable in cases involving the most important interests, even of life and death. Indeed, judges and juries are apt to *discredit* a cause in which all the witnesses tell a long story in exactly the same words. Let us apply the same principles to the four gospels. They exist; they purport to contain the history of our Lord Jesus Christ; the authors are not living; the characters they therein describe are no more. No man living knows by *direct personal knowledge* that these things were ever so. But why not apply the same rules of evidence and belief to scriptural narratives as to any other? Being in existence, and a minute account of passing events, they must be either genuine and true, or else a gross forgery. There is no alternative; for the self-delusion theory is preposterous. They were true when written, or were then an absolute falsehood. If the latter, they must at *that every time* have been known to be false, and an imposition on the credulity of those then living. These stories began to be published not long after the alleged crucifixion. Many persons were then living who could easily have refuted the statements of the evangelists had they been untrue. The enemies of Jesus were still alive and active. The scribe and the Pharisee, the priest and the Levite, still smarted under his repeated denunciations. They had the disposition, the opportunity, and the incentive to deny the story of the miraculous birth, the spotless life, the marvelous works, the sublime death, the astounding resurrection, and the glorious ascension of our Lord, had the then published description of these events been totally fabulous. But, so far as we know, no person then living ever uttered a protest against these accounts, and for two thousand years they have been received and treated as veritable history. Again, being written, they must have been written by some one. *There they are;* some persons wrote them; and they must have been written by either bad men or good men, by liars or by truth-tellers, by forgers or by honest historians. That is a very elementary and simple proposition, but it is the key to

the whole situation. Every circumstance tending to *disprove* forgery tends, on the other hand, to prove the truth of the documents; for they *must* be one or the other. The question, then, is: Do wicked men write such books as these four gospels? Do liars proclaim that they and all other liars 'shall have their part in the lake that burneth with fire and brimstone?' Does the thief denounce dishonesty, or the adulterer reprove uncleanness, or Satan rebuke sin? If, then, these stories were not penned by wicked men, they *must* owe their origin to honest men; and if honest and truthful men wrote them, they must be honest and true narratives, and not a tissue of falsehoods. Is not the conclusion irresistible?" The dean of the Law School then goes on to examine the subject from four other standpoints, in four chapters which show how incontrovertible and overwhelming is the evidence, viewed legally, for the historic truthfulness of the gospels. Dean Bennett, who was a Protestant Episcopalian, says, at the close of his Introduction: "I hope to see the time when the ministers of my own Church shall be canonically permitted to open their pulpits to their brethren of other denominations. God speed the day!"

The Gospel for a World of Sin. By HENRY VAN DYKE, D.D., LL.D. 12mo, pp. 195. New York: The Macmillan Company. Price, cloth, \$1.25.

This is a companion volume to *The Gospel for an Age of Doubt*, which some admirers have called the finest apologetic of modern times. The author says: "This second book is written chiefly because I feel the need of a fuller utterance to complete the message of the former book. They stand together and interpret each other; they are windows looking toward Christ from two different points of view. The message of the first book was this: Christ saves us from doubt, because he is the revelation of God. The message of the second book is this: Christ is the revelation of God, because he saves us from sin." Thus it is seen that this book rather than the former goes to the root of the matter, and shows us the staple that anchors the whole dependent argument which runs connectedly through both volumes. Speaking of the present age, Dr. Van Dyke says: "The age of doubt will pass, is already passing, and we are entering, if the signs of the times do not deceive us, on a new era of faith. There is a renaissance of religion. Spiritual instincts and cravings assert themselves and demand their rights. The loftier aspirations, the larger hopes of mankind, are leading the new generation forward into the twentieth century as men who advance to a noble conflict and a glorious triumph, under the captaincy of the Christ that was, and is, and is to be. The educated youth of to-day are turning with a mighty, world-wide movement toward the banner of a militant, expectant, imperial Christianity. The discoveries of science, once deemed hostile and threatening to religion, are in process of swift transformation into the materials for a new defense of the faith. The achievements of commerce and social organization have made new and broad highways

around the world for the onward march of the believing host. Already we can discern the brightness of another great age of faith." The Gospel is for the whole world in every age. "To those who are doubtful and confused the divine Voice says, 'This is my beloved Son; hear him.' To those who are sinful and sorrowful, the Voice says, 'Behold the Lamb of God, which taketh away the sin of the world.'" The first chapter is about the mist of doubt above the gulf of sin. The second is on "The Sin of the World," the inexplicable presence of evil, the sense of sin, and the hopeful fear. Perhaps the most brilliant and powerful chapter is the third, entitled, "The Bible Without Christ." We do not wonder that this masterful chapter, when delivered in substance as a university sermon, has been felt to be terrific in its force. Starting with the fact that one of the strongest proofs of divine inspiration is the presence in the Bible of a clear message of salvation centering in Christ; noting that Jesus himself took this view of the Scriptures, as indicated in his words to the unbelieving Jews who trusted in their sacred books but felt no need of him, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me;" Dr. Van Dyke says: "Suppose, for a moment, that this were a mistake. Take Christ out of the Bible. Suppose that there were no testimonies to Christ in the Old Testament, no promises of his coming, no foreshadowings of his saving mission and power—only law and ritual, poetry and history, philosophy and prophecy. Suppose also that the New Testament contained nothing but the record of the moral teachings of Jesus and his followers, without reference to his life and death as a visible revelation of divine justice and mercy in personality and action. Suppose that it had not a word to say about his work in relation to men as sinners. Suppose, in short, that it gave the words of Jesus about the reality and nature and guilt of sin, about the pain and shame and fear of humanity, but no explanation of him, no recognition of what he did and suffered, no view of his crucifixion and resurrection, in their bearing upon the sin of the world. Suppose the Bible without Christ. What hope of salvation would it contain? What would it be worth to us? What would be left of it as the divine answer to the need of a sinful world? In the Old Testament, with its partial and imperfect vision of the nature of evil, an unbroken shadow; in the New Testament, with its poignant disclosure of the secret of sin, an intolerable light." In the thirty pages following the author paints the awful blackness of that shadow and the blinding glare of that insufferable light. Under the title of "Christ's Mission to the Inner Life" he writes of the kingdom within, the picture of Jesus in the soul, peace with God through Christ, and newness of life. Under "The Perfection of Atonement" he sets forth the love that meets all needs and the love that passeth knowledge. The closing chapter is "The Message of the Cross," opening with Amiel's words, "The cross is the guarantee of the Gospel; therefore it has been its standard." Dr. Van Dyke is nowhere guilty of giving aid and comfort to the Unitarians. His last sen-

tence is, "On the cross of Calvary God is revealed, crowned with thorns and enduring death for our sake." To which he adds Browning's great lines:

The very God ! think Abib ; dost thou think ?
So the All-great were the All-loving, too—
So through the thunder comes a human voice
Saying, " O heart I made, a heart beats here !
Face my hands fashioned, see it in myself !
Thou hast no power, nor mayest conceive of mine,
But love I gave thee with myself to love,
And thou must love me who have died for thee ! "

Life Indeed. By EDWARD B. COE, D.D., LL.D., Senior Minister of the Collegiate (Dutch) Church, New York. 12mo, pp. 267. New York and Chicago: Fleming H. Revell Company. Price, cloth, \$1.25.

Dr. Coe is one of the most sincere, straightforward, thoughtful, scholarly, and edifying preachers of the metropolis. His ministry of many years does not pall on the public taste. There is worth, simplicity, dignity, and sweet reasonableness in this volume of discourses, which are carefully written by a man habituated to the pen. Nothing meretricious or sensational could gain entrance to Dr. Coe's pulpit or study. His sermon on A Lost Faith is from the text, "They have taken away my Lord, and I know not where they have laid Him;" the sermon, entitled De Profundis, from the words, "Out of the depths have I cried unto Thee, O Lord;" God's Wrestling With Man is from the text, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day;" The Restoring of Souls, from "He restoreth my soul;" The Work of God, from "This is the work of God, that ye believe on Him whom He hath sent." The next is "Put ye on the Lord Jesus Christ." "Where there is no vision, the people perish" is the text for a wise sermon on The Practical Man's Mistakes. "And the Lord shut him in" is text for Divine Restraints. In the Footsteps of Jesus is a sermon from the words, "But go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you." Jesus Asleep, The Leadership of Little Children, and The Necessity of Immortality are other subjects, and the volume closes with a sermon on The Place and the Way. In this last, by a truer rendering of the text, the passage which makes one of the disciples flatly contradict the Lord is cleared up. Christ had told his disciples that he must go away, and that they could not follow him at once. He had spoken to them of a home which he had called his Father's house, in which were many dwelling places, where he would prepare a place for them, and into which by and by he would receive them. And he adds, "Whither I go ye know the way." He does not say, in a correct rendering, "Ye know whither I am going," for that, as Thomas testifies, they did not know. But the way was plain to them, though

the point to which it led was still beyond their sight. Then it is that the slow, cautious mind of the disciple, lingering bewildered over the picture of a royal palace far away, so different from that which his fancy had painted as the future home of the Messiah, replies, "But, Lord, we do not even know whither thou art going; how then do we know the way?" First tell us plainly where thy future abode shall be, and then, perchance, we may discover the path which will lead us also to it." There is at once instruction and reproof in our Lord's reply, as Dr. Coe renders it: "O thou honest but narrow soul, hast thou not learned that I am the way? I came forth from the Father, and I am going again to the Father. That is all ye need to know, and ye would have known it if ye had known Me for what I am. To be with the Father is heaven for Me, for you, for every human soul, and no man cometh to the Father but by Me. The fullness of meaning that My words contain it is not in human power to conceive. No mortal eye hath seen or can see the glories that are reserved for the children of God. Not upon any earthly hills, shadowed by clouds, and swept by storms, do the walls and towers of the new Jerusalem stand in their divine strength and beauty. And not even in thought can ye follow Me now to that realm of joy and peace which is so soon to open its gates of pearl to My ascending spirit. It is enough for you to know that it is My Father's house. He is its light, and life, and glory, and wherever he is, there is heaven. To Him even now ye may draw near through Me, and through Me alone. Cease, then, from your idle and vain inquiry, 'Whither goest Thou?' and let not your heart be troubled, because though ye know not whither I am going, ye know that I am the way."

Religio Pictoris. By HELEN BIGELOW MERRIMAN. CROWN 8VO, pp. 250. New York and Boston: Houghton, Mifflin & Co. Price, cloth, \$1.50.

The first words of the Introduction explain the title of this thoughtful treatment of various problems: "Among our books we have a *Religio Medici* and a *Religio Poeta*, but not a *Religio Pictoris*; yet it may be well that the painter, as well as the physician and the poet, should set forth the faith that is in him, because from the nature of his calling he has some special advantages for dealing with the deeper problems of life. The painter is bound both to the ideal and the actual, and cannot separate himself from either. He is thus obliged to take both sides of life into account. His work must consist in shaping concrete realities into some form of ideal expression. He may paint chairs and tables, rocks and streams, flesh and garments, but unless he can make these stir our feelings in some way he is only a maker of signboards. . . . The artist's problem is similar to the problem of every human life. We are all, in our best desires at least, pledged to the ideal, the immortal. We realize, if only dimly, that our life's work should be the shaping of the elements which make up our lives into some form of ideal expression. In trying to bring this about we are obliged to take very definite and

respectful account of those elements. We think in the valor of our youth that we can grasp and mold life to our will; but we learn at last by many defeats and much humbling of pride, how real and much to be respected in their actuality are the things we thought of in the beginning as mere powers in our game. Moreover, as with the artist, it is our personal quality that should mold our lives and give them value, but the sense of personality is somewhat weak in these days. There is plenty of individuality, but it is unrelated and inefficient. Because man's sense of his own personality is weak, he has but a feeble belief in the personality of God, for the two are intimately connected. Increasing knowledge of our environment is doubtless responsible for this state of things. It is all so wonderful, and natural law is so great, that man is tempted to think of himself as the product of circumstances, a tool of great forces, rather than a force in himself. The modern mind is like an artist, if such a one could be found, who should paint the background of a portrait first, and then modify the face and figure of his sitter to harmonize with it. The folly of such a procedure is so obvious to the true artist, his sense of his own personality and that of his sitter is so strong, that his unwritten creed on this point, if we can grasp it, may reinforce in our thinking that personal note, both human and divine, which is so much to be desired." Then the author goes on to show how the artist's creed, framed from the standpoint of his work and experience, does reinforce our faith in the significance and preeminence of personality, the universe through. The charm, and grace, and sensibility of the artistic spirit run through following chapters, entitled "The Ensemble," "The Values," "Individuality," "Personality," "Existence and Relation," "Recognition," "Immortal Life," and "Conclusion." There are many lovely and delicately wise things in the book, which will bear reading again and again. The minister cannot look at the great central truths of life from too many standpoints, and *Religio Pictoris* shows him his world of truth from a new angle and gladdens him with a sense of beautiful enrichment in his mind and heart. He finds on these pages, not doctrine, in syllogism, but doctrine in bloom. The fifth chapter is prefaced with those fine lines of Edmond Holmes:

Not in the strength of duty but of love,
Not as Fate wills, but as their comrades call,
The stars of midnight in their orbits move,
Each drawn to each, and all afire for all.

The book lends a somewhat novel and very lovely sort of help to a minister's thinking and feeling, and will make divine truth positively fragrant in every thoughtful home where it is permitted to diffuse its warm breath.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Letters of Emerson to a Friend. Edited by CHARLES ELIOT NORTON. 12mo, pp. 81. Boston and New York: Houghton, Mifflin & Company. Price, cloth, \$1.

These letters, dating from 1838 to 1853, are parts of the early records of a friendship which began when Emerson was thirty years old, and lasted till his death. Emerson himself set forth that the ideal is not to be attained on earth. He said, "We walk alone in this world: friends such as we desire are dreams and fables." Yet he prized with rare appreciation such friendships as the artificial order of society and the weakness of human nature allow to exist. Dr. Norton says that the unique charm of Emerson's nature lay in his pure idealism, and that his individuality was so complete and absolute as to distinguish him from all other men in his generation, and to give him place with the few of all time who have had native force sufficient to enable them to be truly themselves, and to show to their brother men the virtue of an independent spirit. Not all these thirty-four letters and fragments have intrinsic value to call for publication; yet we relish this little volume as one more drink from a crystalline fountain of which, we may presume, this is our final sip. In 1839 Emerson wrote, "It seems as if a certain perplexity were all but universal among the contemplative class of persons in this country at this moment: the very children are infected with skepticism and ennui." Comparing the expressive arts, painting and sculpture on the one hand with poetry on the other, he wrote, "The eye is a speedier student than the ear; by a grand or a lovely form it is astonished or delighted once for all and quickly appeased, whilst the sense of a verse steals slowly on the mind and suggests a hundred fine fancies before its precise import is finally settled." To his friend, nine years his junior, he writes: "I will not understand an expression of sadness in your letter as anything more than a momentary shade. For I conceive of you as allied on every side to what is beautiful and inspiring, with noblest purposes in life and with powers to execute your thought. What space can be allowed you for a moment's despondency? The free and the true, the few who conceive of a better life, are always the soul of the world. In whatever direction their activity flows, society can never spare them, but all men feel, even in their silent presence, a moral debt to such—were it only for the manifestation of the fact that there are aims higher than the average." Of Friendship, which is to him the most attractive of topics, Emerson said: "The subject is so high and sacred, we cannot walk straight up to it; we must saunter if we would find the secret. Nature's roads are not turnpikes but circles, and the instincts are the only sure guides." He says the Confessions of Augustine were translated "two hundred years ago in the golden time when all translations seemed to have the fire of original works." Of books he writes, "It happens to us once or twice in a lifetime to be drunk with some book which probably has some extraordinary relative power to intoxicate us and none other; and having exhausted that cup of enchantment, we go

groping in libraries all our years afterward in the hope of being in Paradise again." One hot and languid July day he wrote: "Not the smallest event enlivens our little sandy village. If I look out of the window there is perhaps a cow; if I go into the garden there are cucumbers; if I look into the brook there is a mud turtle. In the sleep of the great heats there was nothing for me but to read the Vedas, the Bible of the tropics. . . . It is as sublime as heat and night and a breathless ocean. . . . It is of no use to put away the book: if I trust myself in the woods or in a boat upon the pond, nature makes a Brahmin of me presently." And on another similar day he writes from Nantasket Beach: "Is it the lassitude of this Syrian summer, that more and more draws the cords of Will out of my thought and leaves me nothing but perpetual observation, perpetual acquiescence? Shall I not be Turk and fatalist before to-day's sun shall set? and in this thriving New England too, full of din and snappish activity and invention and willfulness. Can you not save me, dip me into ice water, find me some girding belt, that I glide not away into a stream or a gas, deceasing in infinite diffusion?" The following bit is pure Emersonian: "Not in his goals, but in his transition, man is great, and the truest state of mind rested in becomes false. Our admiration accuses us. Instead of admiring the Apollo, or the picture, or the victory at Marengo, we ought to be *producing* what is admirable, and these things should glitter to us as hints and stints merely." And this: "I find myself, maugre all my philosophy, a devout student and admirer of persons. I cannot get used to them; they daunt and dazzle me still. Blessed be the Eternal Power for those whom fancy even cannot strip of beauty, and who never for a moment seem to me profane." Here is even Emerson guilty of a common and seemingly incurable but wholly inexcusable blunder. He writes, "A figure whom, the ancients said, sometimes appeared." It is impossible to parse "whom." Of course it should be *who*. It is not the object of "said," but the subject of "appeared," and must have the *nominative* form. As much as this a boy of fourteen, who had been taught analysis and parsing by Thompson H. Landon, would infallibly know. Of Henry James, Emerson writes in 1849, "I had the happiest half hour with that man lately, at his house: so fresh and expansive he is." He says he asks more from his benefactors than mere talent and information—he asks "expansions that amount to new horizons." Carlyle and Arthur Helps asked Emerson in England if there were any Americans who really had an American idea, and he told them in reply that there "were monsters hard by the setting sun who believed in a future such as was never a past, but if it were shown to them [the English] they would think French communism solid and practicable in comparison with that future." Emerson's sensitiveness to his friends appears in this confession: "Some of the best of the children of men have put their hands into mine. I will deserve them and hold them fast. . . . It is strange how people act on me. I am not a pith ball nor raw silk, yet to human electricity is no piece of humanity so sensible. I

am forced to live in the country, if it were only that the streets make me desolate, but if I talk with a man of sense and kindness I am impardised at once." The shining of Emerson's pure genius grows not dim with the years that roll over his grave.

Jane Eyre. By CHARLOTTE BRONTE. With an Introduction by Mrs. Humphry Ward. 8vo, pp. 555. New York and London: Harper & Brothers. Price, cloth, ornamental, gilt top, \$1.75.

This is the first volume of the new "Haworth Edition" of the works of the Brontë sisters, with prefaces by Mrs. Humphry Ward, and annotations by Clement K. Shorter; the whole to be completed in seven volumes, illustrated with photogravure portraits and views. This superb republication of English classics follows close upon the equally magnificent new edition of Thackeray's works issued recently by the same great publishing firm of Harper & Brothers, and the two together are samples of the lofty kind of service which that most honorable house has rendered to the American reading public through three generations. No publishing house in the world has a nobler record. It has aimed always at quality, and has published many books of a high order which were more valuable to the public than financially profitable to the publishers. Its aims have never been lowered from the mark set by the original four Harper brothers, who were men of great strength of character, working force, uprightness of conduct, and purity of purpose. It is a pleasure to record that the signs of enterprise and vigor in the management of the firm were never greater than at present, and there is good promise for a demonstration of the proposition that solvency and high aims can abide together. The people of the United States have abundant reasons for wishing this great house to perpetuate its great work. Charlotte Brontë's powerful romance, *Jane Eyre*, was first published in 1847, and in a few weeks had taken London by storm, winning such success as Thackeray said took him ten years to achieve. Of Thackeray, Charlotte Brontë, in her preface to the second edition of *Jane Eyre*, wrote: "Ahab did not like Micaiah, because he never prophesied good concerning him, but evil; probably he liked the sycophant son of Chenaanah better; yet might Ahab have escaped a bloody death had he but stopped his ears to flattery and opened them to faithful counsel. There is a man in our own days whose words are not framed to tickle delicate ears; who, to my thinking, comes before the great ones of society much as the son of Imlah came before the throned Kings of Judah and Israel; and who speaks truth as deep, with a power as prophet-like and as vital—a mien as dauntless and as daring. Is the satirist of *Vanity Fair* admired in high places? I cannot tell; but I think if some of those amongst whom he hurls the Greek fire of his sarcasm, and over whom he flashes the levin-brand of his denunciation, were to take his warnings in time, they or their seed might yet escape a fatal Ramoth-gilead." Some likened Thackeray to Fielding, but she said, "He resembles Fielding as an eagle does a vul-

ture; Fielding could stoop on carrion, but Thackeray never does." A fresh charm is added to this new edition of a great book by Mrs. Ward's Introduction, a study of life and character, as well as a literary analysis. In it the strong, free, passionate personality of Charlotte Brontë is analyzed. It notes that she was an Irishwoman, and her genius at bottom a Celtic genius. "The main characteristics of the Celt are all hers—disinterestedness, melancholy, wildness, a wayward force and passion, forever wooed by sounds and sights to which other natures are insensible—by murmurs from the earth, by colors in the sky, by tones and accents of the soul, that speak to the Celtic sense as to no other. . . . Idealism, understood as a lifelong discontent; passion, conceived as an inner thirst and longing that wears and kills more often than it makes happy; a love of home and kindred entwined with the very roots of life, so that homesickness may easily exhaust and threaten life; an art directed rather to expression than to form—ragged often and broken, but always poignant, always suggestive, touched with reverie and emotion; who does not recognize in these qualities, these essentially Celtic qualities, the qualities of the Brontës?" Charlotte Brontë was rich in the Celtic pride, the Celtic shyness, the Celtic endurance, the Celtic craving for solitude. But the Celtic element was not all of her. Crossing the wild impetuous Irish temper was an influence long breathed on her from Yorkshire and the hard, frugal, persistent North. As for the material she likes and works upon, her main *stuff* is English, Protestant, law-respecting, conventional even. She made wide acquaintance with Victor Hugo, Alfred de Musset, and George Sand, and her genius was likely quickened by them, as also by other writings of French romanticism, that rich and brilliant movement started by Chateaubriand at the century's beginning. But from French books as a whole she revolted. In 1840 she wrote: "Another bale of French books received from G——, containing forty volumes. They are like the rest, clever, wicked, sophistical, and immoral. The best of it is, that they give one a thorough idea of France and Paris as they are." Whoever wants the great English classics of the nineteenth century in elegant and unsurpassable form for building a library in the study or the home can nowhere find anything to excel the editions now issued by the Harpers of the works of Thackeray and the works of the Brontë sisters.

God's Education of Man. By WILLIAM DEWITT HYDE, President of Bowdoin College. 12mo. Boston and New York: Houghton, Mifflin & Company. Price, cloth, \$1.25.

The book aims to indicate certain changes taking place in theological conceptions. The Introduction and Conclusion are "for clergymen and such laymen as are not afraid of hard reading on fundamental themes." The three central chapters restate in modern terms the essential truths expressed in the old doctrines of sin, redemption, and sanctification. Regarding God and man as kindred—related to each other as vine to branch, father to child—Dr. Hyde indicates his conception of the divine

work upon the human by the title "God's Education of Man." He presents God as a wise and patient teacher, eager to impart to man the lessons it is good for him to learn; and man as a dull and stupid, often wayward and willful, sometimes even fractious and rebellious pupil, whom the Great Teacher is trying to train for usefulness and honor and blessedness and immortality. This is no stupid, heavy book. There is no lack of freshness, pungency, virility, outspokenness, and fire. Those who do not know Dr. Hyde in his writings may find interest in making his acquaintance. The three popular chapters are headed, "Control By Law," "Conversion By Grace," and Character Through Service." Pithy bits of modern poetry, from proper and meditative Wordsworth to unconventional Kipling, lend flash and ring to pages of strong prose. In the Conclusion the author compares differing types of idealists—Plato with Aristotle, Kant with Hegel, Matthew Arnold with Robert Browning, Garrison with Lincoln, Burne-Jones with Watts, Cyrus Hamlin with David Livingstone, President Nott with Secretary Anderson. He says, "Methodism was the restoration of grace, when law had lost its grip, and love was dragging her anchor." A Congregational church member described the stuff given out nowadays from many pulpits as "*débris* floating in dishwater." These chapters deal with practical matters such as "How to Bring Sinners to Repentance," "Justice and Reasonableness of Justification by Faith," "Conversion," "The Pastor's Class," "Prayer not Reflex Action but Vital Communion, and Its Answer Inevitable," "The Need of Christian Fellowship," "The Bane of Clericalism and Sentimentalism," "The Minister's Threefold Task," "The Meanness of Sin," "The Responsibility of Wealth," "The Test of Pleasure," "The Moral Law in Politics." A theological professor of large experience is quoted as saying recently that he knew of only two colleges which give their students a point of view which has any significance for theology. Henry George and Cardinal Manning conversing together on religious subjects, the Cardinal said, "I love men because Jesus loved them." Mr. George replied, "And I love Jesus because he loved men." In that part of Chapter I which deals with "the Pride of the Pharisee and the Conceit of the Perfectionist," the merely imitative, conventional, make-believe man, with no mind or soul of his own, whose virtues are a thin veneer, whose gold is tinsel and his diamonds rhinestones, is decisively disposed of by aid of Kipling's vigorous verse. Turned from the gate of Heaven because his meretricious goodness is too cheap and mimicking for that high and holy region of Reality, he is refused admission even at the gate of Hell. The earnest robust Devil bids his deputies

Go husk this whimpering thief that comes in the guise of a man;
Winnow him out 'twixt star and star and sieve his proper worth.

And Satan's attendants, having done as they were bid, come back with this report:

The soul that he got from God he has bartered clean away.
We have threshed a stalk of print and book, and winnowed a chattering wind,

And many a soul wherefrom he stole, but his we cannot find;
We have handled him, we have dandled him, we have seared him to the bone,
And sure, if tooth and nail show truth, he has no soul of his own.

Two English painters treat the same ideal theme of "Hope," and Dr. Hyde contrasts the results: "Burne-Jones's 'Hope' is the same elongated, elaborated piece of woeful femininity which meets us in all his pictures, save that in this particular pose of 'Hope' her left hand is aimlessly lifted into the clouds which are but a few inches above her lofty head, and gropes helplessly about in that misty medium. Watts's 'Hope,' on the contrary, robed in the most beautiful of blues, sits firmly on the round earth from which all else has fled, clinging to the lyre which alone is left her. Only one string of this remains unbroken. Blindfolded as she is, she leans her ear close to the one unbroken string and draws from it the music that is still latent there. So intent is she on the music that is left that all losses are forgotten, and the whole round world is music to her ear, because her whole attention is centered on the one spot whence music can be drawn. That is the brave, true, deep form of hope, which seizes the little good there is left in a desolate and discordant life, lives so close to it and makes so much of it that the one point stands for all; and because that one point is good and we are absorbed in that, therefore the whole world becomes for us good and glorious." The above extracts prove that this is no dull, dry book of prosaic commonplaces or metaphysical abstractions. If we should say that the connective tissue is not always apparent between the parts, the author might retort that he is not responsible for the reviewer's lack of perception.

John Selden and His Table-Talk. By ROBERT WATERS, author of *Shakespeare as Portrayed by Himself, Intellectual Pursuits*, etc. 12mo, pp. 251. New York: Eaton & Mains. Cincinnati: Curt's & Jennings. Price, cloth, \$1.

This volume opens with "Some Account of Bygone Table-Talk Books," which is followed by a sketch of the career of John Selden, the great English constitutional lawyer and legislator, who lived in the reigns of four sovereigns (if the last, Cromwell, can be called a sovereign), and who had probably a larger share in the memorable events of his day than most of the eminent persons who figured in it. The author is not reckless in guaranteeing that he who carefully peruses Selden's *Table-Talk* will lay it down a wiser man than when he took it up. In this he only echoes Hallam, who said, "The Table-Talk of Selden is worth all the ana of the Continent;" and Coleridge, who said, "There is more weighty bullion in this book [Selden's *Table-Talk*] than I ever found in the same number of pages of any uninspired writer." The *Table-Talk* of Selden confirms the saying of Lord Clarendon, that "in his conversation he was the most clear discouser, and had the best faculty of making hard things easy, and of presenting them clearly to the understanding, of any man that hath been known." One hundred and fifty pages of Selden's table-talk on one hundred and twenty different subjects are given in this volume, with numerous comments and explan-

atory notes by the author. The following are Selden's remarks upon the "Law of Nature:" "I cannot fancy to myself what the Law of Nature means except it be the Law of God. How should I know I ought not to steal, and ought not to commit adultery, unless somebody had told me so? Surely it is because I have been told so. 'Tis not because I think I ought not to do them, nor because you think I ought not; if so, our minds might change. Whence, then, comes the restraint? From a higher Power; nothing else can bind. I cannot bind myself, for I may untie myself again; nor an equal cannot bind me, for we may untie one another; it must be a superior Power, even God Almighty. If two of us make a bargain, why should either of us stand to it? What need you care what you say, or what need I care what I say? Certainly because there is something about me that tells me *Fides est servanda* [one must keep faith]; and if we after alter our minds, and make a new bargain, there's *Fides servanda* [faith must be kept] there, too." Of moral honesty he says: "They that cry down moral honesty cry down that which is a great part of religion: my duty toward God and my duty toward man. What care I to see a man run after a sermon if he cozens and cheats as soon as he comes home? On the other side, morality must not be without religion; for, if so, it may change as I see convenience. Religion must govern it. He that hath not religion to govern his morality is not a dram better than my mastiff dog; so long as you stroke him and please him, and do not pinch him, he will play with you as finely as may be; he is a very good moral mastiff; but if you hurt him he will fly in your face and tear out your throat." Selden, who never married, said, "Of all actions of a man's life his marriage doth least concern other people; yet of all actions of our life it is most meddled with by other people." On the whole, we count the most important saying, preserved to us from one of the strongest, wisest, and most learned lawyers England ever had, to be the words reported by Archbishop Usher, who attended Selden in his last illness and preached his funeral sermon. Selden, near to death, declared to the archbishop, "That he had surveyed most parts of the learning that was among the sons of men; that he had his study full of books and papers on most subjects in the world; yet at that time he could not recollect any passage out of those infinite books and manuscripts he was master of whereon he could rest his soul, save out of the Holy Scriptures, wherein the most remarkable passage that lay upon his spirit was that contained in St. Paul's Epistle to Titus: 'For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'"

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Contemporaries. By THOMAS WENTWORTH HIGGINSON. 12mo, pp. 379. Boston and New York: Houghton, Mifflin & Co. Price, cloth, \$2.

The author of *Cheerful Yesterdays*, and of a dozen other volumes, has now gathered from the *Atlantic Monthly*, the *Nation*, the *Century Magazine*, the *Chautauquan*, the *Independent*, and other periodicals, where they first appeared, this series of sketches of Emerson, and Alcott, and Theodore Parker, and Whittier, and Garrison, Sumner, Phillips, Dr. Howe, Mrs. Child, and General Grant, Whitman, Lanier, and Helen Hunt Jackson, with a few essays and narratives of a different sort. They have the vividness and value, the naturalness and interest of personal reminiscences, since the author was well acquainted with most of those concerning whom he writes. His finest quotation from Emerson is this verse from "Wood-Notes":

Thou canst not wave thy staff in air,
Nor dip thy paddle in the lake,
But it carves the bow of beauty there,
And the ripples in rhyme the oar forsake.

The third sketch begins thus: "In the year 1828 there was a young man of eighteen at work upon a farm in Lexington, Mass., performing bodily labor to the extent of twenty hours a day sometimes, and that for several days together, and at other times studying intensely when outdoor work was less pressing. Thirty years after, that same man sat in the richest private library in Boston, working from twelve to seventeen hours a day in severer toil. The interval was crowded with labors, with acquisitions, with reproaches, with victories; and he who experienced all this died exhausted at the end of it, less than fifty years old, but looking seventy. That man was Theodore Parker." Parker's grave is near that of Mrs. Browning, in the English cemetery outside the Porta Pinti, at Florence, Italy. The laborious Goethe said, "Strive constantly to concentrate yourself; never dissipate your powers; incessant activity, of whatever kind, leads finally to physical and mental bankruptcy." Parker multiplied his channels of endeavor and exhausted his life in the effort to do too many things. He had wonderful quickness and an infallible memory, but wore his brain out early. Thackeray said of himself, when he found his intellectual fertility failing, "I have taken too many crops off the soil." An admirable sentence is this in which Parker described the eloquence of Luther: "The homely force of Luther, who, in the language of the farm, the shop, the boat, the street, or the nursery, told the high truths that reason or religion taught, and took possession of his audience by a storm of speech, then poured upon them all the riches of his brave plebeian soul, baptizing every head anew—a man who with the people seemed more a mob than they, and with kings the most imperial man." Parker said of Dr. Channing: "Diffuseness is the old Adam of the pulpit. There are always two ways of hitting the mark—one with a single bullet, the other with a shower

of small shot. Dr. Channing chose the latter, as most of our pulpit orators have done." Whittier was so shy that in early life it was a positive distress to him to be face to face with half a dozen people in a room. This shyness never left him, though somewhat moderated at times. At the house of Governor William Claflin, which he often made his Boston home, Mrs. Claflin found difficulty in inducing him to consent to see any of her friends who were anxious to meet him; and the tactful ingenuity of that most gracious woman was put to its utmost skill in managing him and arranging inoffensive plans for gaining for her friends the privilege they desired. He would disappear beyond reach if he had warning of their coming. He had a horror of being exhibited. Once she made the daring venture of having a dozen or a score of her friends among the theologues of Boston University come in on him unannounced as he sat at ease in her library, all unsuspecting such conspiracy against him. Mrs. Claflin was happy in seeing her harmless little scheme work to a charm, for her shy guest took the surprise party in good part, and, instead of closing his shell like a clam or drawing in his head like a turtle, he went on with delightful talk, unconstrained and free with the young ministers who will never forget how beautifully wise, earnest, gentle, and almost tender the dear old Quaker was to them in one of the most privileged hours of their lives. Whittier was a poet of the people, and herein filled a mission apart from that of contemporary New England bards. Emerson, Longfellow, Holmes, and Lowell belonged to what has been described as "Brahman blood," representing traditions of hereditary culture. Their ancestors were largely lawyers, clergymen, or educated people of some kind. Whittier had a different ancestry, but he came of a race which had a pure high culture of its own, the culture implied by "birthright membership" in the Society of Friends. He learned at his mother's knee to go in fancy with William Penn into the wilderness, and to walk with Barclay of Ury through howling mobs. Colonel Higginson declares that "there is no better Brahman blood than the Quaker blood." Remarking that Whitman found most of his admirers outside of his own country, the author thinks this is no sure token of merit, especially "when we remember that this fame was mostly in England, and that it was long divided with authors now practically forgotten, with 'Artemus Ward,' and 'Josh Billings,' and the author of 'Sam Slick,' and when we remember how readily the same recognition is still given in England to any American who misspells or makes fritters of English, or who enters literature, as Lady Morgan's Irish hero entered a drawing-room, by throwing a back somersault in at the door. It must be remembered too that all the malodorous portions of Whitman's earlier poems were avowedly omitted from the first English edition of his works; he was expurgated and fumigated in a way that would have disgusted De Maupassant, and so the first presentation of him to his English admirers showed him clothed and in his right mind." Far as the poles asunder

in every way is Whitman from Lanier, of whom Higginson writes with fine discrimination and inevitable admiration. Lanier's critical genius is seen when he writes of Swinburne, "He invited me to eat; the service was silver and gold, but no food therein save pepper and salt;" and of William Morris, "He caught a crystal cupful of yellow light of sunset, and persuading himself to deem it wine, drank it with a sort of smile." But our author truly says that Lanier's best and fullest criticisms were upon Walt Whitman. Mr. Higginson ranks the poetry of Helen Hunt Jackson above that of all other American women, and thinks her only rival was her early schoolmate, Emily Dickinson. Whoever desires to learn what sort of man Osawatomie Brown really was, and what were the atmosphere of his home and the spirit of his family, should read Colonel Higginson's account, included here, of "A Visit to John Brown's Household in 1859," at North Elba, in the Adirondacks, at the time when the hero of Harper's Ferry was being tried and sentenced to death at Charlestown, Va. When Higginson spoke to them of the sacrifices their family were making for liberty, one member of it said, "I sometimes think that is what we came into the world for—to make sacrifices." Five of their family perished in Virginia attempting to liberate slaves. So deeply was Colonel Higginson impressed with the singularly lofty moral tone of that home that he came down from the mountains and out to the world again through the iron gorge of the wild Wilmington Notch, feeling, he says, that anyone must be very unworthy the society of such people who did not come forth a wiser and a better man for visiting them. Speaking of orators, the author remarks that it was said of Fox that every sentence of his came rolling in like a wave of the Atlantic, three thousand miles long. Of Peel it was said that he knew how to "make a platitude endurable by making it pompous." Great as were the orations of Burke, he was called "the dinner bell," because he usually scattered the members of the House of Commons. President Dwight of Yale, visiting Boston in 1810, described "the Boston style of oratory—a florid style."

Quaint Corners of Ancient Empires. Southern India, Burma, and Manila. By M. SHOEMAKER, author of *Islands of the Southern Seas* and *Palaces and Prisons of Mary Queen of Scots*. 8vo, pp. 212. New York: G. P. Putnam's Sons. Price, cloth, \$1.50.

This is a book of immediate current interest. The Spanish-American War has produced many books on Cuba and Porto Rico, but not many as yet on the Philippines. Mr. Shoemaker takes us thither by way of Southern India, from Ceylon to fantastic Madura and stately Tanjore; then by Madras and the Bay of Bengal to Rangoon; up the Irrawaddy for a thousand miles almost to China; then back to Mandalay and its innumerable pagodas; then to the ruins of ancient Pagahu, with its ten thousand shrines; on to Prome, and thence to Rangoon again, where ship is taken for Manila. In his preface the author writes: "I have told the story of the friars in the Philippines as I learned it from the highest

English and American authorities in Manila, all of them men who have lived there for years; as I have read it in that standard work of Foreman's, *The Philippine Islands*, and also as the official records give it. It has not been pleasant writing, and it may be claimed that no good can come from its publication. Granted, so long as the archipelago belonged to another nation; but the United States are now responsible for what goes on in those islands, and certainly if the actions of those friars are condoned, if silence is allowed to drop its mantle on them, they will take heart and continue in their old lives—they have never known any other—with the conclusion on the part of the people that the Americans are no better or wiser than the Spaniards, and that one bad master has been exchanged for another." Mr. Shoemaker says the friars in the Philippines are of the Dark Ages, and their actions have been so terrible that they have completely wiped from the memory of the natives all recollection of any good they (the friars) may at any past time have accomplished, driving the people into taking vengeance even upon the churches and the graves of the dead. He declares that these friars are the power with which we will have the greatest struggle, because they have the most to lose through an enlightened form of government, and this struggle will be all the more deadly because they will work in secret and attack in the dark. It will be in vain that the valor of the American army and navy has made an end of Spanish rule and subdued the islands to order, if the friars are left to exercise their vicious, demoralizing, and cruel control over the people and to remain intrenched in their ill-gotten possessions. The government of the United States will make a terrible blunder for itself and for the Philippines if it fails to insure full religious liberty there and complete deliverance from priestly oppression and control. The disestablishment of the Church is a necessity to liberty and justice and honor. Bishop Doane, of Albany, asserts that the American authorities in Manila are keeping in force the old Spanish law under which no marriage is valid unless solemnized by a priest of the Roman Catholic Church. This law tends directly to concubinage, since large numbers refuse to recognize the priests in that capacity. Bishop Doane says that he has represented these facts to our government at Washington, but that his statements and appeals are ignored by the authorities. It is incredible folly and worse for any American administration to countenance such mediæval Romish intolerance and priestly tyranny.

A History of New Testament Times in Palestine, 175 B. C.-70 A. D. By SHAILER MATTHEWS, A.M., Professor of New Testament History and Interpretation in the University of Chicago. 12mo, pp. xi, 218. New York: The Macmillan Company. Price, 75 cents.

This admirable compend of Jewish history is the first of a series of New Testament handbooks to be edited by this author, and written by various American scholars. The only other book of the series that is now ready is Professor M. R. Vincent's *History of Textual Criticism of*

the New Testament. The work before us is a plain, straightforward account of the history, sects, and Messianic hopes of the Jews, written without special literary attractiveness, dry, but scholarly, and with abundant reference to the sources and to the best recent literature. It is written in an historical and critical spirit, and the author never allows his Christian faith to quicken his pulse or make the dry bones of his materials live and move. His brief account of Jesus Christ (pp. 169-179) might have been written by a Unitarian. He calls Christ "a man in a unique and utterly unparalleled degree at one with a God whom from his boyhood he knew as Father"—a statement that any Unitarian might indorse. But this is not saying that the book teaches Unitarianism, as the author is treating Jesus only in certain historical relations, it not falling within his purpose to speak dogmatically of his Person. However, he says that Christ's Messianic destination first dawned upon him clearly at his baptism, which reminds us of certain notions of some of the heretical sects of the early Church. "In the very water his duty burst upon him like a voice from God. He was to be the Messiah whom John, in ignorance, had foretold. He, and he alone, must found the kingdom of God." There can be no doubt that the growth of Jesus's Messianic consciousness was gradual, but there can also be no doubt that that growth was synchronous with his mental development. It is interesting to note that our author is inclined to the view that Christ's ministry lasted not quite two years, and, as against Harnack, Blass, and McGiffert, he places the crucial date of the recall of Felix at 60 or 61. The book closes with genealogical tables and an excellent index.

Winter Adventures of Three Boys in the Great Lone Land. By EGERTON R. YOUNG. Crown 8vo, pp. 377. New York : Eaton & Mains. Cincinnati : Corts & Jennings. Price, cloth, \$1.25.

This book follows one which was entitled *Three Boys in the Wild North Land*. In that volume the stories were those of the Summer and Fall; in this they are of the Winter and Spring. The author says: "In these books we have given the correct idea of the Indian as he is to-day in regions where we lived for years. The Gospel has transformed his once cruel nature, but has not marred his cleverness and skill as a hunter or a guide. The brief glimpses into his religious life are absolutely true." Of the former volume, about the adventures of three boys, a capable critic wrote : "From the author's long experience he has written a book of most thrilling adventure. His Indians are his personal friends, loving Christians, and yet with a marvelous Indian cleverness and sagacity equal to anything Fenimore Cooper ever portrayed. It is indeed a new thing in Indian literature to have here, in this most fascinating volume, wondrous adventures and exploits with red men who have renounced all their pagan abominations and have become earnest Christians, and yet are none the worse hunters and guides, but rather better for having done so." The book before us is of the same thrilling sort. The heroes are three noble boys from beyond the sea, who came

from Great Britain by the Hudson Bay Company's ship, and had months of exciting adventures in a wild country. Frank, the eldest, was the son of an English banker; Alec was a genuine Scottish lad, while Sam was a jolly Irish boy. Hunting and trapping, foxes and wolves and buffalo and moose and wild cats and bears and beavers and muskrats, geese and ducks and ptarmigan and eagles and partridges and owls—of these the book is full. Of winter sports and Indian games there is a plenty. It is an attractive and healthy book for boys, and for older people, too. It is well illustrated with pictures of scenes and experiences in the Great Lone Land.

Calvinism. By ABRAHAM KUYPER, D.D., LL.D., M.P., Professor in the Free University, Amsterdam; Member of the States General of Holland. 8vo, pp. 275. New York and Chicago: Fleming H. Revell Company. Price, cloth, \$1.25.

These six lectures were delivered in the Theological Seminary at Princeton, N. J., last winter on the L. P. Stone Foundation. The titles are: "Calvinism a Life-system," "Calvinism and Religion," "Calvinism and Politics," "Calvinism and Science," "Calvinism and Art," and "Calvinism and the Future." This is the latest statement, explication, and defense of Calvinism; and the historic service which Calvin and his followers, despite the serious errors in some of their doctrines, have rendered to the world politically and religiously are ably and freshly set forth to best advantage by Dr. Kuyper, whose brilliant articles on "Pantheism's Destruction of Boundaries" appeared in our pages in 1893. His thinking is the best that Holland has to offer to-day, he being the ablest intellectual force in the religious life of the Netherlands in our time. And the style in which this gifted thinker writes shines with peculiar gleam and luster. Were there space, we would like to splendor our pages with large patches of it. The book containing these lectures lacks an index, and frequent typographical errors indicate a want of careful proofreading.

Historic Americans. By ELBRIDGE S. BROOKS. 8vo, pp. 384. New York: Thomas Y. Crowell & Co. Price, cloth, \$1.50.

These are inspiring sketches of the lives and characters of certain famous Americans held most in reverence by the boys and girls of this country, for whom the stories are here told. Beginning with John Winthrop and ending with U. S. Grant, Mr. Brooks includes Franklin, Otis, Washington, Samuel Adams, John and John Quincy Adams, Patrick Henry, Jefferson, Hamilton, Robert Morris, Jay, Marshall, Madison, Monroe, Eli Whitney, Jackson, Webster, Irving, Clay, Calhoun, Morse, Horace Mann, Lincoln, and Longfellow. In each case Mr. Brooks seizes a critical event to illustrate "the chief characteristic or impulse that led each man along the way of patriotism."

MISCELLANEOUS.

Flowers of Thought. Collected by CECELIA M. TIBBITS. 16mo, pp. 118. New York: Printed by Eaton & Mains. Price, cloth, 55 cents, postpaid.

This choice little book is above the average of such collections. Good sense, an instinct for beauty and force, and a fine sensibility have guided Miss Tibbits in her wise and felicitous selection. We have not found one worthless bit in it. The extracts are satisfying, because, in all the many and various notes they strike, they really reach us and ring true to our sense of reality. Such books as this fit to a need. The busiest day, as Mrs. Sangster says in her Introduction to Miss Tibbits's book, may have some leisure moment when one can catch up such a volume and solace oneself with some bright flower of thought. When the London *Athenaeum* expressed its preference for songs which are manifestly the product of English skies, saying, "The dog's-tooth violet is but an ill substitute for the rathe primrose, nor can we ever believe that the wood robin sings as sweetly in April as the English thrush," Rudyard Kipling wrote his half-dozen verses entitled "The Flowers," the burden of which is, "Buy my English posies, and I'll sell your heart's desire." Miss Tibbits's "Flowers of Thought" are gathered from many coasts of the Seven Seas over which the English-speaking breed of men hold dominion and whose shores they subdue and settle. We must not transfer these flowers to our pages, but catching sight of Emerson's saying, "The ornaments of a home are the friends who frequent it," we recall a better saying of Bishop Warren's, which needs to be added to make, with Emerson's, a complete statement, "It is the people who live in it that furnish a house." The plainest home is richly furnished if it be inhabited by noble persons. No table service of silver or gold can add anything to the intrinsic dignity of the feast where, though it be around a naked board, people of worth and sense are known of each other in the breaking of bread. One other choice bit in this choice book we cannot keep still about, because it is one of our dearest favorites. We remember the thrill of delight that went through us when we heard it read, one night years ago, from one of George MacDonald's works: "To have what we want is riches, but to be able to do without it is power." Seldom has so inspiriting a truth been put into so few words. Miss Tibbits's book is full of similarly fine things; and they are not simply fine, but strengthening and uplifting.

Illustrative Notes. A Guide to the Study of the International Sunday School Lessons, with Original and Selected Comments, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library References, Maps, Tables, Pictures, and Diagrams. By JESSE LYMAN HURLBURT and ROBERT REMINGTON DOHERTY. 8vo, pp. 388. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, \$1.25.

This book is a mine of wealth and a blaze of light. It holds in its treasure things new and old. Without any other book or help besides the Bible and this volume the Sabbath school teacher can be well in-

formed and finely equipped for work. The Sunday schools of thirty years ago did not even dream of the possibility of so complete a guide and hand-book as this. It is a thesaurus of biblical knowledge. Dr. Hurlbut's "Hints to the Teacher," with the sketches for the blackboard which follow each lesson, are greatly helpful. The school or the teacher who is ignorant of *Illustrative Notes* or fails to use it in Sunday school work makes an immense mistake.

The War with Spain. By Hon. HENRY CABOT LODGE. Crown 8vo, pp. 450. New York: Harper & Brothers. Price, cloth, \$2.50.

Puerto Rico. Its Conditions and Possibilities. By WILLIAM DINWIDDIE. Crown 8vo, pp. 294. New York: Harper & Brothers. Price, cloth, \$2.50.

The Expedition to the Philippines. By FRANK D. MILLET. Crown 8vo, pp. 275. New York: Harper & Brothers. Price, cloth, \$2.50.

The New-Born Cuba. By FRANKLIN MATTHEWS. Crown 8vo, pp. 201. New York: Harper & Brothers. Price, cloth, \$2.50.

To-morrow in Cuba. By CHARLES M. PEPPER. Crown 8vo, pp. 361. New York: Harper & Brothers. Price, cloth, \$2.

In the third generation of Harper Brothers that honorable publishing house under its recent reorganization holds on its way with increasing enterprise and extending plans. The splendid series of histories, of which the above-named volumes are a part, holds the mirror up to the thrilling and immensely significant events of our country's history in these intense and pregnant years. These histories are written by the ablest eye-witness observers and recorders of facts, strong, vivid, and brilliant writers, thoughtful and discerning students of the trend and meaning of affairs. They are furnished with the latest and most accurate maps, and profusely illustrated with all the photographic pictures of places, persons, scenes, and things that a reader could desire. They are issued in attractive style. Harper & Brothers render an important service to our day and generation in providing these careful, full, and animated records of contemporary American history.

British and Boer. Both Sides of the South African Question. 12mo, pp. 261. New York and London: Harper & Brothers. Price, cloth, \$1.25.

This timely volume contains a strong discussion, pro and con, of the question now being fought over in Africa. The disputants are Right Hon. James Bryce; Sydney Brooks; A Diplomat; Dr. F. V. Engelenburg; Karl Blind; Andrew Carnegie; Francis Charman; Demetrius C. Bouler; Max Nordau. All phases of the subject are treated. The most recent map of the Boer Republic and illustrations add to the value of the book. It is a reliable handbook of the South African situation.

Ars Recte Vivendi. By GEORGE WILLIAM CURTIS. 12mo, pp. 136. New York and London: Harper & Brothers. Price, cloth, \$1.25.

A college professor happened to remark that about a dozen of the "Easy Chair" essays in *Harper's Magazine* so nearly cover the vital questions of hygiene, courtesy, and morality that they might be gathered into a volume entitled *Ars Recte Vicendi*. This volume is the fulfilment of his suggestion.

